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BISHOP KEN'S
APPROACH TO THE
ALTAR





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APPROACH
TO THE
HOLY ALTAR;

BY
BISHOP KEN.

From his
“ Manual of Prayer,” and “ Practice of
Divine Love.”

SECOND EDITION.



LONDON
WILLIAM PICKERING

1852

138 d. 2d1.





ADDRESS

TO YOUNG COMMUNICANTS.

HOLY Bishop Ken was an eminent teacher, by precept and example, of Divine Love,—of Love to God and man. His heart seemed to be “lightened with celestial fire.” He was ever breathing out prayer and praise, and rejoicing in acts of beneficence to all around him. A short account of his life and character would show forth the power of heavenly Grace on those who seek, and love the Lord Jesus Christ, and follow after righteousness. But this is not the proper moment to speak the praise of man. Let us rather contemplate our adorable Saviour, Whose Death we are about to commemorate:—Whilst we make our “Approach to the

Holy Altar," all other thoughts should be hushed.

In an age, however, like the present, when your Faith is assailed on all sides by new doctrines, not grounded on the warranty of Scripture, it may strengthen your principles to be assured that every word of this book is from the pen of an orthodox Bishop, and Confessor to the Truth.

Amidst many great changes in this kingdom, at the sacrifice of all his worldly interests,—even to the loss of his Bishoprick,—in persecution, in imprisonment, and not without danger of being driven into exile, Ken remained immoveably steadfast to the English Church, which he loved above all things on Earth. He withstood two Kings in defence of her primitive doctrines. Whatever he taught,—all that he wrote,—he “humbly submitted to her judgment, conformably to whose Articles he desired all good Christians to interpret it.” He exhorted the people “to adhere to the Written Word, and to persevere in the Faith, taught in the Church of England, whose doctrine

for Catholic and soundness he preferred to all the Communities, and Churches of Christians in the world.”—He foretold that, “*whatever it suffered, it should after a short trial emerge, to the confusion of her adversaries, and the Glory of God.*”

*Evelyn's
Diary,
vol. 1,
p. 637.*

Learn from his example to be patient and hopeful, meek and courageous, steadfast and unchangeable under all difficult questionings. Take comfort from his last declaration, “*As for my Religion, I die in the Holy Catholic and Apostolic Faith, professed by the whole Church before the division of East and West: more particularly I die in the Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the Doctrine of the Cross.*”

He never for a moment doubted that she is a true and a pure Member of the “**HOLY CATHOLIC (or Universal) CHURCH**, which is made up of the Collection of all particular Churches,” United in one Body,—Jesus Christ Himself being the Head. This Holy Catholic Church inherits His own rich promise, that “at the Name of

Eph. i. 22.

Phil. ii. 10.

Matt. xxviii.

19.

Jefus every knee fhould bow,”—confirmed by His own gracious command, “Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghofl.” “It is Holy, like its Author ; Holy by the original defign of its Inftitution ; Holy by Baptifmal Dedication ; Holy in all its Adminiftrations, which tend to produce holinefs : and, though there will be always a mixture of good and bad in it in this world, yet it has always many real Saints in it.”

“It is Catholic in refpect of time, comprehending all ages to the world’s end to which it is to endure ; Catholic in refpect of all places out of which Believers are to be gathered ; Catholic in refpect of All-faving Faith, of which the Apoftles’ Creed contains the fubftance, which fhall in it always be taught ; Catholic in refpect of all Graces which fhall in it be practifed, and Catholic in refpect of that Catholic War it is to wage againft all its Ghofly enemies, for which it is called “Militant.”*

* Practice of Divine Love, Ed. 1686, p. 47, 48.

TO this CATHOLIC CHURCH the Christian Faith was, *once for all*, delivered clearly by our Lord Jesus Christ, and in the Gospel unalterably revealed, as the living testimony of God's will : as such it was preached by the Apostles, and their Successors ; as such it was solemnly confirmed by the early Patriarchs, and Bishops of all Christendom, assembled in Universal Councils. And, " If any man shall *add unto these things*, God shall add unto him the plagues that are written in this book : and if any man shall *take away from the words of the book* of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this book. HE which testifieth these things faith, Surely I come quickly. Amen."

Notwithstanding these awful words of God, many Churches have unhappily "*added*" to the Christian Faith, or "*taken away*" from it. After a while false doctrines sprung up : error and superstition obscured the light of the Truth. The Roman Bishops amidst the ignorance and

Rev. xxii.
18, 20.

superstition of dark ages prepared for Europe an Ecclesiastical thralldom, which afterwards required many centuries to shake off. England became one of its victims. But by the mercy of God she obtained her joyful release in the time of the Reformation. The purity of the Apostolic Faith, *which she had previously enjoyed*, was restored to her. And now, for three Centuries, sometimes nearly overwhelmed by violence from without, and much grievous defection within, she has preserved the Sacred Deposit, as it was delivered by our Lord to the Apostles,—and by them, in its fulness, transmitted to the Church for all time. She renounced, and does for ever renounce, the false worship, and other Roman novelties, superadded to the Gospel. At the same time she has always rejected the opposite errors of other Churches, who, being hurried into contrary extremes by an exaggerated zeal against the Papal system, rejected the Apostolic Constitution, and discipline of the Fathers.

This statement is not inconsistent with

Catholic charity to all who are baptized in the name of Jesus,—though we differ from them. The Church of England offers up a daily prayer, “that All who profess and call themselves Christians may be led into the way of Truth.” Though we testify against their errors, and “*may in no wise pass one jot or tittle from the law,*” yet, if we love God, WHO IS LOVE, we must yield to the benign influences of His Spirit towards all who believe in Him. The times and the seasons are in His power. According to His Divine promise, *Catholic unity in the Truth* will one day prevail:—“As it is written, every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places shall be made smooth; and all flesh shall see the salvation of God.” Until then, by steadfastness of Faith on the one hand, and Christian love on the other, we may pursue the path of Christ’s true disciples, and fervently pray for all estates of men in His HOLY CHURCH.

By the pure and bright light of primi-

Matt. v. 18.

Acts i. 7.

Luke iii. 5,
6.

tive Truth, which cannot change, the Church of England recognizes the exact conformity of her ancient Bishops and Martyrs with the Apostles, and time-honoured Councils of Nice, Constantino-ple, &c. Their Evangelical teaching is not capable of new expansions, or diminutions, according to the varying standard of unstable men. The Glory of God, Who is TRUTH itself, is exalted in the truthfulness of His Church. A simple and unsophisticated Faith in His word, and a humble obedience to His law, are the best expression of our Love for Him. Therefore it was, that Bishop Ken so rejoiced in the Communion of the Church of England. And therefore it is, that you may safely unite with him in this Thanksgiving, which will be found in his

“ Exposition

of the Church Catechism, or
Practice of Divine Love,”

“ Glory be to Thee, O Lord my God, who hast made me a member of the particular Church of *England*, whose Faith, and Government, and Worship, are Holy,

and Catholic and Apostolic, and free from the extremes of Irreverence or Superstition, and which I firmly believe to be a sound part of Thy Church Universal, and which teaches me Charity to those who dissent from me; and therefore all Love, all Glory be to Thee.

“ O my God, give me Grace to continue steadfast in her bosom, to improve all those helps to true Piety, all those means of Grace, all those incentives of Thy Love, Thou hast mercifully indulged me in her Communion, that I may with primitive affections and fervour praise and love Thee.”

Herein you may perceive the spring from whence Bishop Ken's attachment to the English Church so freely flows; viz. his Love of God, which was the one simple motive that prompted every action of his life. “ This Love,” as he himself says, “ is a Grace rather to be felt, than defined; it is the general inclination and tendency of the whole man, of all his heart and soul and strength, of all his powers and affections, and of the utmost

strength of them all, to GOD, as his chief, and only, and perfect, and infinite good."

That you may be led to delight yourself in an early dedication of your heart to God, I will conclude in the Bishop's own words ;

1 Sam. iii. 1.

" Do but consider, how welcome a young Convert is to God ; it was to *Young Samuel* that God revealed Himself, and that at such a time, too, when the Word of God was precious, and very rare, to show how much God honoured a young Prophet : and you know that St. John, the youngest of all the Disciples, is the only person of all the Twelve, who was permitted to lean on our Saviour's Bosom, at the Last Supper, as dearest to Him in Affection, and who is emphatically called the Disciple whom Jesus loved. And this is suitable to that gracious promise which God hath made to encourage all young Persons to serve Him ; I love them that love Me, *and they that seek Me early shall find Me.*

*John xiii.
23.*

*Prov. viii.
17.*

" Let this Heavenly promise excite in you a great zeal to seek God, and to seek Him early, for if you do seek, you are

sure to find Him ;—you are sure, when you have found Him, He will love you ; and you shall reap all the happy effects of God's infinite Love, and of an Early Piety.

“ An Early Piety ! than which nothing will make you a greater comfort to all your friends ; nothing will make you more universally esteemed, and beloved by all men. And besides that peace of Conscience, and the pleasures of well-doing, which you will at present feel, think, if you can, how inconceivable a joy it will be to you, when in your elder years you can reflect on your well-spent time, and the innocence of your youth ;—how great a consolation it will be to you on your death bed, —how easy it will render your accounts at the great Day of Judgment,—and how much a whole life spent in God's service will increase your glory in Heaven.

“ Remember that God, under the Law, ordained a Lamb to be offered up to Him every Morning and Evening. A Lamb ! which is a fit Emblem of Youth and Innocence ; think then that you are to re-

Exod. xxix.
38, 39.

semble this Lamb, and be sure every day to offer up yourself a Morning and Evening Sacrifice to God.

“God of His great mercy make these, and the like, considerations effectual to create holy Resolutions in you, and give you Grace to make good use of these following Directions, which are designed to teach you to fear the Lord from your Youth, and are suited to your particular age and condition, in hope they may the more affect you.—God grant they may.
Amen.”

Your affectionate well-wisher,

I. L. A.

Lent, 1852.



AN INTRODUCTION

TO

BISHOP KEN'S

APPROACH TO THE HOLY ALTAR.

Gathered out of his "Exposition on the Church Catechism," or "The Practice of Divine Love."



HE Happines of a good Christian is altogether unutterable ; he is one who has Christ for his Head, God for his Father, and Heaven with all its joys and glories, which are all eternal, for his Inheritance. The Misery of a bad Christian is altogether insupportable ; He has Christ for his Enemy, the Devil for his Father, and Hell, with all its miseries and torments, and despair, which are all eternal, for his Doom.

I adore the goodness of God, *Who has*

Deut. xxx.
19.

set before me life and death, blessing and cursing; and in great compassion to my Soul has bid me *choose life*: and with all my heart I choose life,—even Life Eternal. To obtain this, all I am to do is reduced to one word only, and that is *Love*. This is the first and the great Command, which comprehends all others,—the proper Evangelical Grace; and Eternal Truth has assured me, *This do, and thou shalt live*; so that if I truly love God, I shall live beloved by God to all Eternity.

Luke x. 27,
28.

The Love of God is a Grace rather to be felt than defined.—It is the general inclination and tendency of the whole man,—of all his Heart, and Soul, and strength, of all his powers and affections, and of the utmost strength of them all,—to God, as his chief and only, and perfect, and infinite Good.

When Divine Love is once produced, my next care is to put it in practice, and that is by bringing forth the fruits, or effects of Love. When the Love of God is produced in my Heart, and is set on work, my last concern is to preserve, and ensure,

and quicken it. It is preserved by Prayer;—it is ensured to us by the SACRAMENTS, which are the Pledges of Love,—and more particularly it is quickened by the Holy Eucharist, which is the Feast of Love.

THE SACRAMENTS, PLEDGES OF LOVE.

Their Number.



GLORY be to Thee, O Crucified Love, out of Thy Wounded Side flowed Water and Blood, the Two SACRAMENTS, which Thou hast Ordained in Thy Church,—BAPTISM, and the SUPPER OF THE LORD, the one to initiate, the other to confirm us, in our Christianity.

Glory be to Thee, O bountiful Love, for Ordaining and Giving us the HOLY SACRAMENTS; Thou Thyself only art the Author, and Fountain of Grace, and Thou only hast the right of instituting the conveyances of Thy own Grace. All Love, all Glory be to Thee.

John xix.
34.

Matt. xxvi.
27, 28.

Their Nature.

GLORY be to Thee, O tenderest Love, who to stoop to our weak and gross apprehension, hast in the Two SACRAMENTS made an Outward and visible, and familiar thing to be the Sign, and Memorial, and Representation of an Inward and Invisible, Mysterious and Spiritual Grace.

Glory be to Thee, O mighty Love, who hast elevated these obvious and outward Signs to an efficacy far above their Natures,—not only to signify, but to be happy Means, and Instruments, to convey Thy Grace to us,—to be Seals, and Pledges, to confirm and assure to us the Communications of Thy Love, that our sight may assist our Faith, that if with due preparation we receive them, both parts of the SACRAMENT will go together,—as certainly as we receive the Outward and Visible Sign, so certainly shall we receive the Inward and Invisible Grace, for which all Love, all Glory be to Thee.

THE SUPPER OF THE LORD.

Institution.



GLORY be to Thee, O crucified Love, who at Thy last Supper didst ordain the Holy Eucharist, the SACRAMENT and Feast of Love.

It was for the continual remembrance of the Sacrifice of Thy death, O blessed Jesu, and of the benefits we receive thereby, that Thou wast pleased to ordain this sacred and awful Rite ; all Love, all Glory be to Thee.

Ah dearest Lord, how little sensible is he of Thy Love in dying for us, who can ever forget Thee !

Ah woe is me, that ever a Sinner should forget his Saviour, and yet alas ! how prone are we to do it !

Glory be to Thee, O gracious Jesu, who, to help our memories and to impress Thy Love deep on our Souls, hast instituted the blessed SACRAMENT, and commanded us, "*Do this in remembrance of me.*"

O Jesu, let the Propitiatory Sacrifice of

Thy Death, which Thou didst offer upon the Cross for the Sins of the whole World, and particularly for my sins, be ever fresh in my remembrance.

O blessed Saviour, let that mighty Salvation Thy Love has wrought for us never slip out of my mind, but especially let my remembrance of Thee in the Holy Sacrament be always most lively and affecting.

O Jesu, if I love Thee truly, I shall be sure to frequent Thy Altar, that I may often remember all the wonderful Love of my Crucified Redeemer.

I know, O my Lord and my God, that a bare remembrance of Thee is not enough; O do Thou, therefore, fix in me such a remembrance of Thee as is suitable to the infinite Love I am to remember. Work in me all those holy and heavenly affections which become the remembrance of a Crucified Saviour.

Parts outward.

GLORY be to Thee, O adorable Jesus, who under the outward and visible part, the Bread and Wine, things ob-

vicious and easily prepared, both which Thou hast commanded to be received, dost communicate to our Souls the mystery of divine Love, the inward and invisible Grace, Thy own most blessed Body and Blood, which are verily and indeed taken and received by the faithful in Thy Supper, for which all Love, all Glory be to Thee.

Invisible.

O GOD Incarnate, how the Bread and the Wine, unchanged in their Substance, become Thy Body and Thy Blood;—After what extraordinary manner Thou, who art in Heaven, art present throughout the whole Sacramental Action to every Devout Receiver;—*How Thou canst give us Thy Flesh to eat, and Thy Blood to drink; How Thy Flesh is Meat indeed, and Thy Blood is Drink indeed; how he that eateth Thy Flesh, and drinketh Thy Blood dwelleth in Thee, and Thou in him; How he shall live by Thee, and be raised up by Thee to Life-Eternal;*—I can by no means comprehend; but I firmly believe all Thou hast said, and I firmly rely on Thy Om-

John vi. 54.

nipotent Love to make good Thy word ;
for which all Love all Glory be to Thee.

Real Prefence.

1 Cor. x. 16.

John xx. 22.

I BELIEVE, O Crucified Lord, that
the Bread which we break in the Celebration of the Holy Mysteries, *is the Communication of Thy Body*, and the *Cup of Blessing which we bless*, is the Communication of Thy Blood, and that Thou dost as effectually and really convey Thy Body and Blood to our Souls by the Bread and Wine, as Thou didst Thy Holy Spirit by Thy breath to Thy Disciples ; for which all Love, all Glory be to Thee.

Lord, what need I labour in vain, to search out the manner of Thy mysterious Prefence in the Sacrament, when my Love assures me Thou art there ? All the faithful who approach Thee with prepared hearts, they well know Thou art there,—they feel the Virtue of Divine Love going out of Thee, to heal their infirmities, and to enflame their affections ; for which all Love all Glory be to Thee.

O holy Jesu, when at Thy Altar I see the Bread broken, and the Wine poured

out, *O teach me to discern Thy Body there*; O let those sacred and significant Actions create in me a most lively remembrance of Thy Sufferings;—how Thy most Blessed Body was scourged, and wounded, and bruised, and tormented;—how Thy most Precious Blood was shed for my sins; and set all my powers on work to love Thee, and to celebrate Thy Love in thus dying for me.

1 Cor. xi. 29.

Both Kinds.

GLORY be to Thee, O Jesu, who didst institute the Holy Eucharist in Both Kinds, and hast commanded Both to be received,—both the Bread and the Wine,—both Thy Body broken, and Thy Blood shed. Thy Love, O Lord, has given me both, and both are equally significative and productive of Thy Love: I do as much thirst after the one, as I hunger after the other;—I equally want Both, and it would be grievous to my Love to be deprived of either.

Matt. xxvi.
26, 27.
John vi. 53.

Ah Lord, who is there that truly loves Thee, when Thou givest him two distinct Pledges of Thy Love, can be content with

one only ? what Lover can endure to have one half of Thy Love withheld from him ? and therefore all Love, all Glory be to Thee for giving both.

Benefits.



MY Lord, and my God, do Thou so dispose my heart to be Thy Guest at Thy Holy Table, that I may feel all the sweet influences of Love Crucified, the strengthening and refreshing of my Soul, as our Bodies are by the Bread and Wine, for which I will ever adore and love Thee.

O merciful Jesu, let that immortal food, which in the Holy Eucharist Thou vouchsafest me, instil into my weak and languishing Soul, new supplies of Grace, new Life, new Love, new Vigour, and new Resolution, that I may nevermore faint, or droop, or tire in my duty.

O Crucified Love, raise in me fresh ardours of Love and Consolation, that it may be henceforth the greatest torment I can endure, ever to offend Thee, that it may be my greatest delight to please Thee.

O amiable Jesu, when I devoutly re-

ceive the outward Elements, as sure as I receive them, I receive Thee, I receive the Pledge of Thy Love to quicken mine; O indulge me, though but for a moment, one beatific foretaste of the deliciousness of Thy Love, that in the strength of that deliciousness I may perseveringly love Thee.

Preparation.

GLORY be to Thee, my Lord and my God, who hast now given me an invitation to Thy Heavenly Feast. All Love, all Glory be to Thee.

*Matt. xi. 28.
Luke xiv. 17.*

Lord, give me Grace that I may approach Thy awful Mystery, with Penitential preparation, and with a heart fully disposed to love Thee.

I*t is very advisable, that persons before they Communicate should read over the whole Communion-Office, or at least the Exhortations there, which they will find to contain very proper, and plain, and excellent Instructions.*

It were much to be wished, that people would make more use of their Common-Prayer-Books than they do, and apply the

Bishop Ken's Approach

Prayers they meet with there to their own particular conditions, for the Book is always at hand, and the Prayers are most safe and familiar, and devout, and the more they affect us in the Closet, the more they will affect us in the Congregation, and well-meaning souls will reap great spiritual advantages from this practice.

For example ; an humble poor Christian who, it may be, has no other Book but his Common-Prayer-Book, and who intends to come to the Holy Communion, may learn to turn the Communion-Office to his own private use after this manner.

Prayer for the Holy Spirit.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit, that I may perfectly love Thee and worthily magnify Thy Holy Name, through Christ our Lord. *Amen.*

Thanksgiving for our Redemption.

I GIVE most humble and hearty thanks to Thee, O God the Father, the Son,

and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man, who did humble Himself even to the death upon the Cross for us miserable sinners, who lay in darkness and the shadow of death, that He might make us the Children of God, and exalt us to everlasting life.

Glory be to Thee, O Jesus, our Master and only Saviour, who, to the end that we should always remember Thy exceeding great Love in thus dying for us, and the innumerable benefits which by Thy precious Blood-shedding Thou hast obtained to us, hast instituted and ordained holy mysteries as pledges of Thy Love, and for a continual remembrance of Thy Death, to our great and endless comfort.

To Thee, therefore, O blessed Saviour, with the Father, and the Holy Ghost, I will give (as I am most bounden) continual thanks : I submit myself wholly to Thy holy will and pleasure, and will study to serve Thee in true holiness, and righteousness, all the days of my life.

Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; I acknowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed—by thought word and deed, against Thy divine Majesty, provoking most justly Thy wrath and indignation against me. I do earnestly repent, and am heartily sorry for these my misdoings ; the remembrance of them is grievous unto me ; the burden of them is intolerable. Have mercy upon me, have mercy upon me, most merciful Father ; For Thy Son our Lord Jesus Christ's sake, forgive me all that is past ; And grant that I may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy Name ; through Jesus Christ our Lord. *Amen.*

Praise.

LIFT up my heart unto Thee, O Lord, I give thanks unto Thee, O Lord our God ; it is meet and right so to do : it is

very meet, right, and my bounden duty, that I should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

But chiefly am I bound to praise Thee for giving Thy only Son Jesus to die for my sins, and to rise again for my Justification.

Therefore with Angels and Archangels, and with all the Company of Heaven I laud and magnify Thy glorious Name, evermore praising Thee, and saying HOLY, HOLY, HOLY, Lord God of Hosts, Heaven and Earth are full of Thy glory. Glory be to Thee, O Lord most HIGH. *Amen.*

*Prayer for our Communicating
worthily.*

I DO not presume to come to Thy Table, O merciful Lord, trusting in my own righteousness, but in Thy manifold and great Mercies. I am not worthy. so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy; grant me therefore, gracious Lord, so to

eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that my sinful body may be made clean by His Body, and my soul washed through His most precious blood, and that I may evermore dwell in Him, and He in me. *Amen.*

Praise.

GLORY be to God on high, and in earth peace, good will towards men. I praise Thee, I bless Thee, I worship Thee, I glorify Thee, I give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon me. Thou that takest away the sins of the world have mercy upon me. Thou that takest away the sins of the world, receive my prayer. Thou that sittest at the right hand of God the Father, have mercy upon me.

For Thou only art holy, Thou only art the Lord, Thou only O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

To these, as you see occasion, you may add many very good Prayers, short and plain, and pertinent to your purpose, which you may collect out of the Common-Prayer, and which will much further your devotion, such as these.

For Fear and Love.

O LORD, Who never failest to help and govern them whom Thou dost bring up in Thy stedfast fear and love; Keep me, I beseech Thee, under the protection of Thy good Providence, and make me to have a perpetual fear and love of Thy Holy Name, through Jesus Christ our Lord. *Amen.*

For Love.

O GOD, Who hast prepared for them that love Thee, such good things as pass man's understanding, Pour into my heart such love towards Thee, that I loving Thee above all things, may obtain Thy promises, which exceed all that I can desire, through Jesus Christ our Lord. *Amen.*

LORD of all power and might, Who

art the Author and Giver of all good things ; graft in my heart the love of Thy name, increase in me true religion, nourish me with all goodness, and of Thy great mercy keep me in the same, through Jesus Christ our Lord. *Amen.*

For Charity.

O LORD, Who hast taught me that all my doings without Charity are nothing worth, send Thy Holy Ghost, and pour into my heart that most excellent Gift of Charity, the very bond of Peace, and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. *Amen.*

For Imitation of Christ.

ALMIGHTY God, Who hast given Thine only Son to be unto us both a Sacrifice for Sin, and also an Example of godly life ; Give me grace that I may always most thankfully receive that His inestimable benefit, and also daily endeavour myself to follow the blessed steps of

His most holy life, through the same Jesus Christ our Lord. *Amen.*

They that are ignorant, or that cannot read, should go to their Parish Priest, or to some other discreet and learned Minister of God's Word, and desire him to teach them their Duty in private; and they that thus sincerely seek the Law at the Priest's Mouth, shall find that the Priest's Lips do preserve Knowledge, and shall not go away without a blessing.

To God the Father, Who first loved us, and made us accepted in the Beloved; to God the Son, Who loved us, and washed us from our sins in His own Blood; to God the Holy Ghost, Who sheds the Love of God abroad in our hearts, be all Love and all Glory, for time, and for eternity. *Amen.*



**INSTRUCTIONS AND PREPARATION
FOR A SERIOUS AND DEVOUT APPROACH
TO THE HOLY ALTAR**

**BY
BISHOP KEN.**





**DIRECTIONS FOR RECEIVING THE
HOLY EUCHARIST.**

THE Receiving of the Blessed SACRAMENT is the most Divine and Solemn Act of all our Religion, and it ought to be the zealous endeavour of every true Christian, by God's assistance, to prepare his Soul with the most serious, and most devout dispositions he possibly can, to *approach the Holy Altar*. You are, therefore, to consider what you are to do before Receiving, what in the time of Receiving, and what after Receiving.

Before Receiving.

THE Duties you are to perform before Receiving are all comprehended in that one Rule, which St. Paul gives us, *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup*, which

1 Cor. xi. 28.

are in a manner commented on by the Church, in the Exhortation before the SACRAMENT, which I advise you to read over in your Common-Prayer-Book.

To put this Rule in practice, 'tis your best way at some convenient time to withdraw yourself into your Chamber, and there to begin to commune with your own Heart, and to call your Sins to remembrance ;—but first pray heartily to God for His Grace to assist you.

Prayer before Examination.



HEAR the voice of my humble Petition, O Lord, now I cry unto Thee, and lift up my hands towards Thy Mercy-Seat.

Jer. xvii. 9.

Behold, Lord, now I am about to search into my own Heart : but alas, alas ! my Heart is deceitful, and desperately wicked ; how can I know it ? Thou, therefore, that searchest the Heart, and triest the Reins, discover to me all the evil and deceits of my own Heart, that I may confess, and bewail, and forsake them, and obtain Mercy. Lord hear me, Lord help me, for the Merits of Jesus my Saviour, *Amen, Amen.*

Rules to be observed in Examination.

HAVING prayed for God's assistance, doubt not but He will vouchsafe it you : and to guide you in your Examination the better, observe these following Directions.

When you examine yourself, either by the following Catalogue, or by that in the *Whole Duty of Man*, or by any other, Pause a while on every particular ; and if you find yourself not guilty, then say, " Glory be to Thee, O Lord, for preserving me from this Sin : " and so go on.

When your Conscience answers Guilty, then it will be your best way, having said, " Lord have mercy upon me, and forgive me this Sin," to write down that Sin in a Paper, that you may have it ready to confess to God, when your Examination is done.

You are to consider that there are several degrees of Penitents, and some are more, some less sinful. For instance ;

Some there are, who either through want of conscientious Parents, or through often stifling good motions, or through incon-

stancy, or heedlessness, or unadvisedness, or vicious company, or ill nature, or youthful lusts, and the like, have been from their infancy very negligent of learning, or at least of practising their Duty.

Again, Some there are amongst these, whose Sins are more heinous than ordinary, in regard they are accompanied with several aggravations: For any sin is much aggravated, if it be committed knowingly, or deliberately, or frequently:—more than that, if it be committed obstinately, or presumptuously, or on slight, or no temptations, or against checks of Conscience, or against Reproofs, or Admonitions, or Chastisements, or Vows to the contrary;—but most of all, if it be committed so long, and so often, till it becomes habitual, till the Sinner does take delight in it, or boast of it, or makes a mock at it, or tempt others also to commit it. All these and the like circumstances do very much heighten the guilt of any Sin.

You may easily from hence guess what progress you have made in wickedness, and if you find yourself in the number of

any of these, by all means resolve to Repent immediately and to Confess your Sins with all their aggravations ; for be sure of this, that every other step you run farther from Heaven,—every other hour you continue longer in a sinful course,—makes your Sins the more hard to be mastered, and your Repentance the more difficult.

On the other side, some there are, though I fear but few, who having been brought up in the nurture and admonition of the Lord, have been by the Goodness of God, secured from violent Temptations, and enormous Sins ; who have like *Josiah*, while they were yet young, sought the Lord, and have in a great measure kept their Baptismal Vow, and preserved a sense of their Duty.

Such as these have fewer Sins to confess, and those Sins less aggravated, and therefore have greater obligations to magnify God's Mercy than others ; but if you are in this number, have a care of growing careless in your Examination, or of presuming on your own Innocence : For if we say, or think, we have no Sin, we miserably deceive ourselves.

2 Chron.
xxxiv. 3.

1 John i. 8.

1 Cor. x. 12.

The best of Men, God knows, have very much evil in them to detest and bewail, and have infinite need of a Saviour, and therefore let him that standeth, take heed lest he fall.

Whatever you do, then, be sure to keep your heart with all diligence, and to pray for constant supplies of God's Grace, for perhaps the Devil defers his tempting you till you have not that tenderness of offending which you now have.

Psalm xix.
12.

Be not over-scrupulous, either to make yourself guilty of more Sins than really you are, or to reckon up all your infirmities or daily failings, or Sins of omission, which would render your examination endless and impossible; but examine yourself chiefly about your wilful Sins, or Sins of commission; and know there be many Sins, even of commission, that you may doubt whether you have committed or no,—many that you have quite forgot; but be not disheartened at it, for holy *David* hath taught you, that a general Confession for such Sins is enough, when he prays to God to cleanse him from his secret faults.

That you may gain a true sense of your Sins, by your Examination, labour to imprint on your mind awful apprehensions of the day of Judgment, and of God the great Judge, in whose presence you now are ; and to raise such apprehensions, dwell awhile on such Meditations as these.

Motives to Examination.



MY soul, thou art now in the presence of the great Judge of Heaven and Earth, before whose dreadful Tribunal thou must certainly appear at the Day of Judgment, to give a strict account of all thy actions, and of every idle word, of every evil thought, and thy own Conscience will then be thy Accuser.

Think, O my Soul, think if thou canst, what unimaginable horrors will seize an impenitent Sinner, when the last Trump calls him out of his Grave, and the Devils begin to drag him to God's Judgment Seat ! What would such a wretch give to purchase one such opportunity of Repent-

ance, as God now in great mercy. gives thee? If ever thou hopest to escape those horrors, O my Soul, make thy peace with God, judge thyself here, lest thou be condemned hereafter.

The Examination itself.



ADJURE thee, O my Soul, in the presence of the great Judge, who knows all the secrets of thy Heart, I adjure thee, as thou wilt answer before God's Judgment-Seat at the last day, to tell me ;—

Does not thy daily experience teach thee, that thy whole Nature is corrupt, prone to all that is evil, averse to all that is good?

How hast thou spent thy time from thy Childhood to this very moment?

How hast thou kept the solemn Vow of thy Baptism?

What good Duties hast thou omitted?

What Sins hast thou committed?

In particular, what Sins art thou guilty of, more immediately *against God*?

Art thou guilty of any Infidelity or

Atheism, any distrust in, or presumption on, or despair of God's Mercy?

Art thou guilty of any wilful Ignorance of God, or of any Idolatry, in worshipping any Creature? Hast thou loved anything more than God, or feared any one above him?

Hast thou been guilty of hypocrisy in God's service, or of forsaking God, and of resorting to the Devil, to witches, or wizards?

Art thou guilty of repining, or murmuring at God's Providence, or of being impatient under His afflictions, or of being unthankful for His Mercies, or of being disobedient to His Commands, or of being incorrigible under His Judgments?

When, and in what manner, hast thou been guilty of dishonouring God?—

By blasphemous or irreligious thoughts, or discourses; or by tamely hearing others blaspheme?

By taking God's most holy Name in vain, or by customary or false swearing, or by the breach of any lawful oath, or solemn vows?

By any Sacrilege, or irreverent behaviour in God's House, or mispending the Lord's Day, or any neglect of, or inattention to God's Word, read or preached; or unprofitableness under the means of Grace?

Have I dishonoured God, by coldness, and wanderings, and indevotion, or carelessness in my Prayers, or by any weariness in His Service, or by any total neglect of it, or by unworthy Communicating?

By impenitence, or putting off the evil day, or superficial and partial repentances, or frequent relapses, or resisting the good Motions of God's Spirit?

By abetting any Schism, or Herefy, or Profaneness?



MY Soul, what Sins art thou guilty of, more immediately *against thyself?*

Art thou guilty of Pride, either of thy clothes, or of thy estate, or of thy credit, or of thy parts, or of thy own holiness, or of boasting of thy own good deeds, or of commending thyself, or of being greedy of praise, or of performing

good duties to gain applause, or of committing Sin to avoid reproach of men ?

Haft thou been immoderately greedy of riches, or of sensual pleasures, or guilty of peevishness, or of too violent, or too lasting fits of anger, or of inconstancy, or of inconsideration, or of discontentedness with thy condition ?

Haft thou been guilty of mispending thy time, or of negligence in resisting temptations, or of not improving thy opportunities of Learning and Piety, or of abusing thy natural parts to Sin ?

Haft thou been guilty of any intemperance in eating, or in drinking, or in sleeping, or in recreations, spending too much time on them, or being too greedy after them ?

Haft thou been guilty of Idleness, or of downright Drunkenness, or of laughing at it in others ?

Haft thou been guilty of any Uncleaness of the eye, or of the hand, or of the fancy, of any lasciviousness, or Lust, or Fornication, or Adultery, or hast thou taken delight in lewd company, or in vicious or unchaste Songs, or Stories, or Expressions ?



MY soul, what Sins art thou guilty of, more immediately, *against thy Neighbour?*

How, when, where, against whom hast thou been guilty of any injury, or injustice, or oppression, or breach of trust, or promise, or of any Fraud, or Theft, or flattery, or dissimulation, or treachery, or Lying, or of giving any just scandal?

How, when, where, against whom hast thou been guilty of any ill language or detraction, or Slander, or tale-bearing, or rash-censuring, or back-biting, or of contemning, or scoffing at thy Neighbour, either for his infirmities, or for his being religious?

How, when, where, against whom hast thou been guilty of any contentiousness, or spite, or Revenge, or of delighting causelessly to grieve thy Neighbour, or of railing, or of actually hurting him, or of murdering him in thy mind, by ill wishes or curses? Hast thou been guilty of bitter imprecations, or bearing false witness, or Covetousness of anything he possesses?

Haſt thou been guilty of unthankfulneſs to thoſe that have done thee good, or have reproved thee, or of uncharitableneſs to the poor, or to any Chriſtian in diſtreſs, or of any unnaturalneſs to any of thy Relations, or of any evil ſpeaking, or diſreſpect, or ſtubbornneſs againſt any of thy Governors, either Civil or Eccleſiaſtical ; or in particular againſt thy Parents or Superiors, or of any wilful Diſobedience to the lawful commands of all, or either of them ?

Haſt thou tempted any other to ſin, by connivance, or encouragement, or command, or perſuaſion, and mightily increaſed thy own Guilt by furthering the Damnation of thy Brother ?

IN caſe you do find this Examination too difficult for you, or are afraid you ſhall not rightly perform it, or meet with any ſcruples, or troubles of Conſcience, in the practice of it, I then adviſe you, as the Church does, to go to your Spiritual Guide, and be not aſhamed to unburden your Soul freely to him, that beſides his Ghoſtly Counſel, you may receive, the benefit

of Absolution : For though Confession of our sins to God is only matter of duty, and absolutely necessary, yet Confession to our Spiritual Guide also is by many devout Souls found to be very advantageous to true Repentance.

Matt. v. 23.

If upon your Examination you find you have any way wronged your Neighbour, resolve upon the first opportunity to make him some suitable satisfaction, and to ask his Forgiveness; for you are first to be reconciled to your Brother, before you come to the Altar to offer your Gift.

If you are guilty of tempting any other to sin, ask God's Pardon for him, as well for yourself, and if you have any opportunity to do it, exhort him to Repentance.

But if any have wronged you, forgive the injury presently, for you beg Forgiveness of God on this very condition, that you yourself forgive your Brother.

This examination of yourself I suppose will be task enough for you at one time; and therefore, that you may not tire yourself, you may conclude with this short Prayer;

A Prayer after Examination.



LORD GOD, I have now by Thy assistance considered my own evil ways, O Thou who only knowest the heart, and who only canst change it, Create in me such a broken and contrite heart which Thou hast promised not to despise, and so deep a sense of my own Sin and misery, that my Repentance may bear some proportion to my guilt. O my God, pardon all my failings, and perfect that good work Thou hast begun in me, for the merits of Jesus my Saviour, in whose holy Words I sum up all my wants.

OUR FATHER Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them, that trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the Kingdom, the Power, and the Glory, For ever and ever. *Amen.*

At the very next opportunity of retiring you can get, resolve, with the Prodigal, to return to your Heavenly Father, and humbly to beg forgiveness; and having brought your Catalogue of sins with you, kneel down, and with the lowest prostration of soul and body, make your Confession to God of your sins, and of their aggravations.

A Form of Confession.



THOU great Judge of Heaven and Earth, before whose glorious Majesty, even the good Angels, who never sinned, fall prostrate and tremble,

With what debasement and dread ought I to appear before Thy awful Presence, who am but dust and ashes, and which is infinitely worse, a miserable wretched Sinner!

Holy, Holy, Holy, Lord God Almighty, Thou art of purer Eyes than to behold evil, with the least approbation; the way of the wicked, and the sacrifice of the wicked is an abomination to Thee!

Woe is me then, O Lord, woe is me, for I have inclined unto wickedness with my Heart, but for the sake of Thy well beloved Son, cast not out my Prayer, nor turn Thy mercy from me.

Psalms lxxvi.

Miserable wretch that I am, I have gone astray from the very womb, I was shapen in wickedness, and in Sin did my mother conceive me! Who can bring a clean thing out of an unclean? What is man, then, O God, that he should be clean, or he that is born of a Woman, that he should be righteous!

Thou, Lord, puttest no trust in Thy Saints, and the Heavens are not clean in Thy sight, and the very Angels Thou chargest with folly!

Job iv.

How much more abominable, then, and filthy am I, who daily drink iniquity like water!

Lord, pity, and cleanse, and forgive, and save me, for Thy Mercies' sake.

I know, O God, that in my flesh dwelleth no good thing; for when I would do good, evil is present with me, and I see a Law in my members warring against the

Rom. vii.

Law of my mind, and bringing me into captivity to the law of Sin.

Lord have mercy upon me, and deliver me from this body of Death, from this tyranny of Sin.

Alas, alas, my whole nature is corrupt, infinitely prone to all evil, and averse to all that is good : my understanding is full of ignorance and error, my will is perverse, my memory tenacious of all things that may pollute me, and forgetful of my duty ; my passions are inordinate, my senses the inlets of all impurity, and I have abused all my faculties ;—I am unclean, unclean !

Lord, pity, and cleanse, and forgive, and save me, for Thy Mercies' sake.

O Lord God, how have I through my whole life violated the solemn Vow I made to Thee in my Baptism, by eagerly pursuing the vanities of this wicked world, by easily yielding to the temptations of the Devil, by greedily indulging my own carnal desires and lusts, by a fruitless and dead faith, and by disobedience to Thy holy Will and Commands.

Father, I have sinned against Heaven,

and in Thy sight, and am no more worthy to be called Thy Son.

I have sinned, O Lord God, I have sinned *against Thee*, by——

Here confess out of your Paper, the Sins which you have committed more immediately against God, with their aggravations that accompany them. For instance, Lord, I have committed this Sin, or these Sins, frequently, against checks of Conscience, &c. and then add,

Father, I have sinned against Heaven, and in Thy sight, and am no more worthy to be called Thy Son, O pity, and cleanse, and forgive, and save me for Thy Mercies' sake.

I have sinned, O Lord God, I have sinned *against Thee, and against my own self* by——

Here confess the Sins you have committed more immediately against yourself, with their aggravations, &c. and say as before,

Father, I have sinned against Heaven, and in Thy sight, and am no more worthy

to be called Thy Son, O pity, and cleanse, and forgive, and save me for Thy Mercies' sake.

I have sinned, O Lord God, I have sinned, *against Thee, and against my Neighbour*, by——

Here confess the Sins you have committed more immediately against your Neighbour, with their aggravations, &c. and add as before,

Father, I have sinned against Heaven, and in Thy sight, and am no more worthy to be called Thy Son, O pity, and cleanse, and forgive, and save me for Thy Mercies' sake.

*Psalms xl.
12.*

O Lord God, my wickedness is great and my iniquities are infinite, they are more in number than the hairs of my head, and my heart would fail me, but that I well know Thy Mercies are more numberless than my Sins.

Psalms li. 1.

Have mercy upon me therefore, O Lord, according to Thy great Goodness, according to the multitude of Thy Mercies do away my offences.

Who alas, can tell how oft he offend-

eth! O cleanse Thou me from my secret Faults, from all my sins of Ignorance, or Infirmary, or Omission, which I have not observed, or which I have forgot; Lord, lay none of them to my charge; Father forgive me; Lord Jesus have Mercy upon me.

O remember not the sins and offences of my youth, but receive me, O Heavenly Father, into the arms of Thy Fatherly compassion, as Thou didst the returning Prodigal, and forgive me all my transgressions, for the Merits of Jesus, Thy only well-beloved Son, and my Saviour. *Amen.*
Amen.

WHEN you have thus confessed your Sins, endeavour to be still more sensible of them, and to bewail them with a true penitential hatred, and shame, and sorrow for them; then make steady resolutions of forsaking them, and cry earnestly to God for Pardon and Grace, for you must as well put on the New Man, as put off the Old. Of all which acts of Repentance,

Eph. iv. 21.

Bishop Ken's Approach

I give you the following instances, and advise you to say them over as devoutly as possibly you can.

Acts of Shame.

LORD God, I am ashamed, and blush to lift up my face to Thee, for my iniquities are increased over my head, and my

Ezra ix. 6.

trespasses are grown up unto the Heavens !

O my Soul, what fruit have I reaped from all the pleasures of Sin which flattered me, but vanity, and vexation of Spirit !

Lord, I am ashamed of my own folly and madness, and dissingenuity when I call to mind how greedily I have sucked in my own pollution ; how treacherously I have betrayed my own Soul to Temptations, and combined with the very Devils, to hasten and increase my own Damnation ; how obstinately I have fled from Thee, when Thy Mercy pursued me with promises of Pardon ; how unworthily I have abused Thy Goodness and Forbearance, and Long-suffering, which should have led me to repentance.

Surely after I was turned I repented ;
and since I have considered my ways, I
am ashamed, yea even confounded, be-
cause I bear the reproach of my youth.

Jer. xxxi.
19.

Acts of Abhorrence.



HATE all evil ways, O Lord,
but Thy Law will I love.

Psal. cxix
13.

O Lord God, nothing is more
abominable in Thy sight, or
more diabolical ; nothing more defaces Thy
Divine Image, or makes me more odious
in Thy purest eyes, than Sin ; and there-
fore I hate and abhor it !

O Lord God, I confess I have nothing
good in me, nothing that can any way
move Thee, to compassionate so loathsome
a Sinner, but Thy own free and unde-
served, and infinite Mercy, and the Merits
of my Saviour !

O Lord God, I cannot but admire the
riches of Thy Goodness, Who hast spared
me so long, and hast given me this oppor-
tunity of Repentance. O do Thou yet mag-
nify Thy Mercy more in my Forgiveness ;
O cleanse me from all that filth my Soul

hath contracted, which now renders me odious to my own self, as well as to Thee !

Acts of Contrition.



MISERABLE wretch that I am, that I should begin so early to offend my Creator, and sin so much in so short a time !

Lord, I fear I never yet thoroughly considered how evil, and how bitter a thing it is to depart from Thee ; O make me every day more and more sensible of the error of my ways, and of my own infinite vileness !

Miserable wretch that I am, that ever I should commit those Sins which expose me to all the vials of Thy Wrath, to all the curses of Thy Law, to all Thy Judgments temporal or spiritual in this life, and to all the horrors and despair, and torments of the damned in the Life to come !

Miserable wretch that I am, that ever I should transgress that Law of Thine, O God, which is so just, and holy, and good, and perfect, and so condescending to my infirmities ; and in keeping of which there are so great, so unconceivable Rewards !

O that with *Mary Magdalene* I could weep much, and love much, having so much to be forgiven.

Luke vii. 38.

O gracious Lord, look on me, as Thou didst on *Peter*, and let Thy compassionate look so pierce my heart, that I may weep bitterly for my Sins !

*Luke xxii.
61.*

O Lord God, break this hard heart, for Thou only canst do it, and melt it into tears of Contrition ! Miserable wretch that I am, that I should sin so much, and yet grieve so little !

Woe is me, miserable wretch, woe is me, that ever I should offend so indulgent, so liberal, so tender a Father !

Woe is me, that ever I should repay the infinite Love, and the intolerable Sufferings of my Saviour for me, with nothing but those Sins which occasioned those very Sufferings !

Woe is me, that ever I should grieve the Holy Spirit, by rejecting so many of His good motions, from whom only I derive Grace and Consolation !

O Lord God, every slight worldly trouble is apt to draw back plenty of Tears from mine Eyes, but when I would weep for my

Sins which are the greatest Calamities that can possibly befall me, either my Eyes are dry, or my Tears too few, to bewail so many provocations !

O blessed Spirit, instil true penitent Sorrow into my Soul, make my head waters, and my eyes Fountains of tears, or do Thou supply the want of them with sighs and groans unutterable !

But, alas, I know all the tears I can possibly shed can never wash away the least of my Sins ; it is Thy BLOOD ONLY, Lord, that can do it !

O blessed Saviour, how can I ever sufficiently lament the guilt of my Sins, which was so great that nothing but Thy Own inestimable Blood could expiate !

O Heavenly Father, in the defect of my own tears, I offer Thee the Blood of Thy own well-beloved Son, for His sake have Mercy upon me. *Amen, Amen.*

Resolution.



LORD God, with shame I confess, that other Lords besides Thee have hitherto had Dominion over me.

Rom. viii.
26. ♣

Isaiah xxvi.
13.

I have been in the snare of the Devil, and have been led captive by him, and Sin hath reigned in my mortal Body, and I have obeyed it in the lusts thereof; but henceforth I resolve to serve none but Thee, and from this very moment I utterly forsake all my Sins, and turn to Thee!

2 Tim. ii. 26.

Rom. vi. 12.

O my God, I do from my heart renew my Baptismal Vow, which alas, I have hitherto so often violated; I do for ever renounce the Devil and all his Works, and all his Temptations, I do for ever renounce all the Vanities of this wicked World, which may pervert me from Thy Service, and all the sinful Lusts of the Flesh.

O my God, I do steadfastly believe all the Articles of the Christian Faith, and I will keep Thy holy Will and Commandments, and walk in the same all the days of my life.

All this I am bound to do and believe, and by Thy Help so I will, and I heartily thank Thee, O Heavenly Father, Who hast called me to this state of Salvation, through Jesus Christ my Saviour, and I humbly pray Thee for His sake, to give

me Grace, that I may continue in the same to my life's end.

Oblation.



BLESSED be Thy Name, O Lord God, Who hast set before me Life and Death, and hast bid me choose life.

Behold, Lord, I do with all my heart choose life, I choose Thee, O my God, for Thou art my Life.

Save, Lord, and hear me, O King of Heaven, and accept my Sacrifice, even the Sacrifice of my whole Heart which I now give Thee.

O my God, I offer Thee my Senses and Passions, and all my faculties, I offer Thee all my desires, all my designs, all my studies, all my endeavours, all the remainder of my Life, all that I have, or am, I offer up all entirely to Thy Service.

Lord, sanctify me wholly, that my whole Spirit, Soul and Body, may become Thy Temple. O do Thou dwell in me, and be Thou my God, and I will be Thy servant. *Amen, Amen.*

Acts of Charity.



LORD God, I do from henceforth resolve to love my Neighbour as myself, and to love him not in word only, but in deed and in Truth.

I do from my heart forgive all men their Trespases, do Thou, Lord, forgive them also.

Lord blefs them that hate me, and do good to them that have any way despitefully used me ; O repay them good for evil.

O my God, blefs all those that I have any way wronged, have mercy on all those to whose Sins I have been any way accessory, and give them all Grace to forgive me. *Amen, Amen.*

Petition for Pardon.



THOU Father of Mercies, and God of all Consolation, be merciful to me a miserable Sinner.

Lord, remember all Thy gracious calls of sinners to Repentance, all Thy protestations that Thou delightest not in the Death of him that dies, and

1 John iii.
18.

Es. xviii.
12.
1 Tim. ii. 4.

that Thou wouldst have all to be saved.

Lord, remember all the exceeding great and precious Promises which Thou hast made to penitent sinners.

Lord, remember that Thy Mercy is over all Thy works, that in Mercy Thou delightest, and that all the Holy Angels, seeing Thee well pleased in the exercise of that Mercy, rejoice at the Conversion of a Sinner,—that the greater my Sins are, the more will that Mercy be magnified in my Forgiveness.

Luke xv. 10.

Jobn iii. 16.

*Rom. viii.
32.*

Lord, remember that Thou didst so love the World, as to give Thy only beloved Son a Ransom for it.

O Heavenly Father, Thou that sparedst not Thy only Son, but deliveredst Him for us, wilt Thou not with Him also freely give us all things ;—and if all things, wilt Thou not also give us the Pardon of our Sins ?

O my God, I firmly believe Thou wilt ; on that Ransom my Saviour hath paid for me, and on all Thy gracious Promises of pardon, which for His sake Thou hast made to me, I wholly rely ;—here only is the sure and steadfast anchor of my Soul, to which

my Faith and Hope shall for ever adhere.

All this, Lord, do I plead, to implore Thy Forgiveness.

Behold, Lord, though my Failings are many, yet to the utmost of my power, I have confessed, and bewailed, and forsaken my Transgressions: Behold, Lord, I come at Thy Call, and I come weary and heavy laden with the burden of my Sins;—be it unto me according to Thy Word. O Thou that art faithful and just, forgive me my Sins, and cleanse me from all Unrighteousness. Lord, do Thou in no wise cast me from Thee, but heal my backslidings, and love me freely,—ease me of my burden, that I may find Rest in Thee, and say unto my Soul, Be of good cheer, thy Sins are forgiven thee.

O Heavenly Father, for Thine own infinite Mercies' sake, for Thy Truth and promise' sake, for all the Merits and Sufferings of the Son of Thy Love, in whom Thou art always well pleased, pardon all my Sins and failings, and receive me into Thy Favour. *Amen*, O Lord God. *Amen*, *Amen*.

Matt. xi.
29.

1 *John* i. 9.

Hof. xiv.

Matt. ix. 2.

*A Petition for Grace in general.**Pſalm cxix.
106.*

LORD God, I have sworn, and
I will perform it, that I will
keep Thy righteous Judgments.

But alas! I am able of my-
self to do nothing that is good, not so
much as to think one good Thought, and
I no sooner shall rise from my knees, but
I fear I shall be tempted to those very Sins
I have now so solemnly renounced, and
those Temptations will certainly overcome
me, unless Thou, Lord, dost seasonably
interpose Thy Grace to withhold me.

Phil. iv. 13.

But I can do all things through Thee
strengthening me: Do Thou, then, O
Blessed Saviour, perfect Thy Strength in
my weakness, for in Thee only is my Trust.

Luke xi. 13.

O my God, Thou hast promised to give
Thy Holy Spirit to those that ask it. Be-
hold, Lord, I do humbly, I do earnestly
ask Thy Holy Spirit now of Thee. O
fulfil Thy gracious Promise to me;—O
vouchsafe me that Holy Spirit I pray for,
to purify my corrupt Nature, to strengthen
my weakness, to comfort me in troubles,

to support me in discouragements, to succour me in Temptations, and to assist me in all parts of my Duty, that I may ever hereafter live in Thy fear, and in constant, sincere, and universal Obedience to all Thy righteous Laws.

Thou, O Searcher of Hearts, knowest the sin (or sins) I am most inclined to, [*Here name it or them*] and herein will lie my greatest danger of back-sliding; But, O my God, I beg a double portion of Thy invisible Aid against it, [*or them*]. Hold Thou up my goings in Thy paths, that my Foot-steps slip not; — O work in me that victorious Faith, by which I may overcome the World, the Devil, and my own corrupt Nature.

1 John v. 4.

True it is, O Lord God, that there are many Sins which upon examination I find, through Thy Grace, I have not yet committed, and therefore not unto me, Lord, but to Thy Name be the Glory;—but alas! there is in my corrupt Nature so great a proneness to evil, so great a curiosity to try what Sin is, that without Thy restraining Grace, every Temptation when I shall

have more age and liberty, and opportunity to enforce it, will be apt to draw me from my Obedience, and to overthrow all my present Resolutions.

1 *Peter* iv.
19.

But my help standeth in Thee, O great Creator, who hast made Heaven and Earth, and I commit my Soul to Thy keeping. O Thou that art Faithful, as well as Almighty, keep that safe which is committed to Thy trust ;—watch over me, that I may not be beguiled by the deceitfulness of Sin, or betrayed by my own treacherous Heart, or surpris'd by my ghostly Enemies ; and give me Grace to watch and to pray incessantly myself, lest I enter into Temptation. Hear, Lord, from Heaven, and succour me, for the alone Merits of Jesus my Saviour.
Amen, Amen.

Petition for particular Graces.



THAT my ways, Lord, were made so direct, that I might keep Thy Statutes ! for then shall I not be confounded, when I have respect unto all Thy Commandments.

Psalms cxix.
6.

Vouchsafe me Thy Holy Spirit, there-

fore, O Lord God, to work in me whatever is well-pleasing in Thy Sight, that for the time to come, I may bring forth fruits meet for Repentance.

O let it be Thy good pleasure to create in me a saving knowledge of Thee, and of my duty, justifying Faith, true sanctifying Grace, and a purifying Hope, an ardent Love, and a filial Fear of Thee ! a constant desire of pleasing Thee, and a great tenderness of offending Thee !

Lord, create in me a penitent Heart, a resigned Will, and mortified Affections, an habitual Mindfulness of Thy Presence, and a steady Devotion in my Prayers, sincere intentions, and zeal for Thy Glory, perseverance in all Holy purposes, and Constancy in all trials and temptations.

Lord, create in me a reverential awe of Thy Name, a delight in Thy Service, a secret regard to Thy Holy Day and to Thy House of Prayer, and a great attention to Thy Word.

Lord, make me chaste and temperate, humble and advisable, and patient of reproof, and create in me a cheerful and

meek, a contented and confiderate, a quiet and peaceful Spirit.

Lord, blefs me with health, and competency of living, with a good understanding, a retentive memory, and a ready apprehenfion, and with fuch a meafure of temporal good things, as Thou feefte fit for me, and give me Grace to make a right ufe of all thofe Bleffings I have already received.

Lord, purify my Thoughts, bridle my Tongue, guide all my Actions, guard all my Senfes, flop my Ears, and turn away my Eyes from Sin and vanity.

Lord, give me Grace to be juft in all my dealing, to do to all Men as I would they fhould do to me, to be fubject to all my Superiors, to the Queen as Supreme, to all Civil Magiftrates, and to the Paftors of Thy Church: O grant that I may render due honour and obedience to them all in their feveral ftations.

Lord, make me willing to forgive injuries, and unwilling to offer any ;—make me grateful to my Benefactors, friendly to my Equals, condefcending to my Infe-

rriors, compassionate to the afflicted, charitable to the Poor according to my ability, a lover of good Men, and kind to my Enemies;—and give me grace to keep always a Conscience void of offence towards Thee, and towards Men, and to continue in the Communion of Thy Church without wavering.

O merciful God, keep Thy Servant from all wilful, deliberate or presumptuous Sins, and let no Wickedness have dominion over me.

From Stubbornness and Pride, Idleness and Sloth, Intemperance and youthful Lusts, Inconstancy and Lying,—good Lord deliver me.

From irreligious Principles, and false Teachers, unruly Passions, and violent Temptations, from contracting vicious Habits, or taking pleasure in Sin, from profaneness and ill company, envy and malice, detraction and uncharitableness,—good Lord, deliver me.

From the errors and vices of the Age, and all remaining affections to Sin,—from the Sin, (or sins) my corrupt Nature is

most inclined to [*Here name it, or them.*] from whatsoever is offensive to Thee, or destructive to my own Soul,—good Lord deliver me.

Hear me, O Heavenly Father, and conform my whole Life to the Example of my Blessed Saviour, and that for His Sake, in whose Holy Words I sum up all my wants,

Our Father Which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*





MEDITATIONS ON THE HOLY EUCHARIST.



YOU have now, by God's help, gone over the hardest part of your Preparation for the Holy Sacrament ; the next thing you are to do, is to examine yourself, whether you do sufficiently understand what the SACRAMENT is, then to ask yourself with what intentions you do approach it, and to pray for God's Grace to dispose you for worthy Receiving ;— and all these particulars, together with all that you are to know, and believe concerning the Blessed SACRAMENT, are contained in these following Meditations, which I advise you to read over devoutly, at several times, till you are in some measure affected with them.

On the outward Elements.

ADORE Thee, O blessed Jesus, my Lord, and my God, when I consider what that SACRAMENT is, to which Thou now invitest me, and of what Parts it consists;—of an outward and visible Sign, and of an inward and spiritual Grace! For Thou, Lord, who knowest our infirmities, and how little able we are to conceive things Heavenly and Spiritual, in pity to our dark and feeble apprehensions, hast ordained outward and obvious, and visible Signs to represent to our minds Thy Grace, which is inward and invisible. Thou hast ordained Bread and Wine, which is our corporal Food, to picture out to our Faith the Food of our Souls.

On the inward part, or thing signified.

KNOW, O my God, that I must look through the outward Elements, and fix my Faith on that which they signify, and which is the inward and invisible Grace,

even Thy own Blessed Body and Blood, which is verily and indeed taken and received by the faithful in the Lord's Supper.

But tell me, O Thou Whom my Soul loveth, how canst Thou give us Thy Flesh to eat ?

Lord, Thou hast told me that Thy Words, they are Spirit, and they are Life, and are therefore not carnally to be understood ; Lord, I believe, help Thou my unbelief !

John vi. 63.

I believe Thy Body and Blood to be as really present in the HOLY SACRAMENT as Thy Divine Power can make it, though the Manner of Thy mysterious Presence I cannot comprehend.

Lord, I believe that the Bread that we break, and the Cup that we drink, are not bare Signs only, but the Real Communication of Thy Body and Thy Blood, and Pledges to assure me of it ;—and I verily believe, that if with due Preparation I come to Thy Altar, as certainly as I receive the outward Signs, so certainly shall I receive the Thing signified,—even Thy most Blessed Body and Blood, to receive

1 Cor. x. 16.

which inestimable Blessing, O merciful Lord, do Thou fit and prepare me. *Amen.*

Who instituted it?



ADORE Thee, O blessed Jesus, my Lord, and my God, when I consider that this HOLY SACRAMENT was Thy own Institution; for it was Thou, Lord, who in the night Thou wast betrayed didst take Bread, and after that the Cup, and didst bless them, and give them to Thy Disciples. O Blessed Saviour, let Thy Divinity thus stamped on it, strike into my Soul an holy Awe and Reverence in approaching it: O create in me Heavenly Dispositions to celebrate so heavenly an Institution! *Amen, Amen.*

For what end?



ADORE Thee, O blessed Jesus, my Lord, and my God, when I consider for what end Thou didst institute Thy HOLY SACRAMENT, implied in Thy own Command, "Do this in remembrance of me."

But what need this Command, O gracious Lord?—is it possible for me, ever to

forget Thee my Saviour, who hast done so great things for me ?

Alas ! alas ! my own sad experience tells me it is. Woe is me, every Temptation, every Vanity is apt to make me forget Thee, though Thy own dying Words bid me remember Thee !

But, O blessed Lord, for Thy infinite Mercies' sake pardon all my stupid forgetfulness and ingratitude hitherto, and do Thou now create in me such a thankful and lively Remembrance of Thy Dying for me, that may excite me to give up myself entirely to Thee, as Thou didst give up Thyself on the Cross for me. *Amen, Amen.*

A Thanksgiving for Christ's Sufferings.



THOU my Crucified Saviour, Glory be to Thee, for causing Thy Sufferings to be Registered in the Gospel ; there I have read and remember the Wonders and Triumphs of Thy Almighty Love, for which I will always adore and praise Thee.

I remember, O gracious Lord, how Thou who thoughtest it no robbery to be

Phil. ii. 7.

equal with God, wast made in the fashion of frail Man, of the vilest and most contemptible of Men : For Thou tookest on Thee the Form of a very Servant ; I remember how many reproaches and contradictions, and blasphemies and persecutions Thou didst endure from a wicked and perverse generation, and all this to save us sinful Men.

Rev. xv. 12.

O Lord Jesus, was ever sorrow like unto Thy sorrow? Worthy art Thou, O Lamb, that was slain, to receive Power and Riches, and Wisdom, and Strength, and Honour, and Glory and Blessing.

*Luke xx. 44.*

REMEMBER, O Gracious Lord, how Thou didst endure a most bitter Agony, and didst sweat great drops of Blood, falling to the ground ; how Thou who art God above all, blessed for ever, wast treacherously betrayed, and apprehended, and bound as a Malefactor ; how Thou wast set at nought by *Herod*, and his Men of War, and forsaken of all Thy Disciples, and denied by *Peter*, and all this to save us sinful Men !

O Lord Jesus, was ever sorrow like unto Thy sorrow? Worthy art Thou, O Lamb, that was slain, to receive Power and Riches, and Wisdom, and Strength, and Honour, and Glory and Blessing.



REMEMBER, how Thou, O God of Truth, wast accused by false Witnesses, how Thou whom all the Angels adore, wast blindfolded and buffeted, and mocked, and spit upon, and stript naked, and scourged, and all this that we might be healed by Thy Stripes, and to save us sinful Men!

O Lord Jesus, was ever sorrow like unto Thy sorrow? Worthy art Thou, O Lamb, that was slain, to receive Power and Riches, and Wisdom, and Strength, and Honour, and Glory and Blessing.



REMEMBER, Lord, how Thou that art the great Judge of Heaven and Earth, wast Thyself dragged to the Judgment Seat, and condemned; how Thou,

O King of Heaven, waft crowned with Thorns, and oppreffed with the weight of Thy own Crofs, and all this to fave us finful Men !

O Lord Jefus, was ever sorrow like unto Thy sorrow? Worthy art Thou, O Lamb, that was flain, to receive Power and Riches, and Wifdom, and Strength, and Honour, and Glory and Bleffing.



REMEMBER, O Blessed Saviour, how Thou who art the Lord of Glory, and the fole Author of Life, waft put to a moft ignominious Death, how Thy Hands and Thy Feet were nailed to a Crofs, how Thou waft crucified between two Thieves, and numbered with the Transgreffors, how Thou hadft a Potion given Thee to embitter Thy very laft Gasp, and all this to fave us finful Men !

O Lord Jefus, was ever sorrow like unto Thy sorrow? Worthy art Thou, O Lamb, that was flain, to receive Power and Riches, and Wifdom, and Strength, and Honour, and Glory and Bleffing.



REMEMBER, O Gracious Lord, how when Thou wert hanging on the very Cross, Thou wast scoffed at, and reviled, how infinitely then Thou wert afflicted, and bruised, for our Transgressions, when the Iniquities of us all were laid on Thy Shoulders; how Thou didst then express an Anguish greater than all the Tortures of Thy Crucifixion, when Thou didst cry out, My God, My God, why hast Thou forsaken Me? And how Thou didst at the last give up the Ghost, and die Thyself, that we might live?

O Lord Jesus, was ever sorrow like unto Thy sorrow? Worthy art Thou, O Lamb, that was slain, to receive Power and Riches, and Wisdom, and Strength, and Honour, and Glory and Blessing.



UNFEIGNEDLY believe, O Gracious Lord, that Thou didst suffer all this for sinful Men, and in particular for me, when we were all Thy utter Enemies, and had nothing in us to move Thee to pity us,

but our extreme Misery, — nothing to move Thee to save us, but our great Unworthiness, and Thy greater Mercy.

O the depth of the Riches of Thy Love, Blessed Lord, how unutterable is Thy Mercy, and Thy Love past finding out !

O all ye Holy Angels, behold and wonder ; wretched Man hath sinned against God, and God Himself has suffered the Sinners' Punishment !

Was there ever Sorrow like that which my Lord and my God endured for me ?

Was there any Love like to that Love my Lord and my God hath showed me ?



YE blessed Host of Heaven, who rejoice at the Conversion of one single Sinner, Adore and Praise my Crucified Saviour, who died for the Sins of the World ; Adore and Praise that unknown Sorrow, that wonderful Love, which you yourselves must needs admire !

O my Gracious Lord, my heart is now full of the sense of Thy Love, and what have I to return to Thee, but Love again? It is all I have to offer Thee;—accept it, O Merciful Lord, imperfect as it is, and do Thou daily heighten my sense of Thy Love to me, that I may daily heighten my Love to Thee!

O Thou infinite Lover of Souls, with all my heart I love, I praise, I adore Thy Love to me;—but alas, I can never do it enough!

O do Thou at last, Gracious Lord, translate me to Thy Kingdom of Glory, that there I may love Thee, to the utmost capacity of a Creature, and praise Thee to all Eternity, *Amen*, Lord Jesus. *Amen, Amen.*

What Benefits we receive by it.



ADORE Thee, O Blessed Jesu, my Lord, and my God, when I consider the Benefits which through Thy Mercy we receive by Thy HOLY SACRAMENT!

Glory be to Thee, O Lord, who there makest Thy own Body and Blood to be-

come our Spiritual Food to strengthen and refresh our Souls !

Glory be to Thee, O Lord, who by this Heavenly Food dost mystically unite us to Thyself: for nothing becomes one with our Bodies more, than the bodily Food we eat, which turns into our very Substance ; — and nothing makes us become One with Thee more, than when Thou vouchsafest to become the very Food of our Souls !

Glory be to Thee, O Lord, who by this immortal Food dost nourish our Souls to live the life of Grace here, and dost raise us up to Life Everlasting hereafter ! Lord, do Thou evermore give me this Bread !
Amen, Amen.

John vi. 34.

Motives of Receiving.



BLESSED Saviour ! What more powerful Motives can I have to persuade me to Communicate, than Thy Command, and the admirable effects of the HOLY SACRAMENT !

But alas ! my corrupt Nature is apt to

suggest to me low and base inducements to this Duty, such as are, fear of my Superiors' displeasure, if I abstain, or shame of not appearing as devout as my equals, or the mere custom of the Place, or of the Season !

But, Lord, I do from my Heart renounce all these and the like carnal considerations, and I come to Thy Altar to renew my Baptifmal Covenant with Thee, of which Thy SACRAMENT is a Seal.

I come to testify my sense of Thy Love, O Heavenly Father, in so loving the World, as to give up Thy only Son to die for me.

I come to testify my Faith in Thee, and my Love toward Thee, O Blessed Saviour, and thankfully to commemorate Thy wonderful Love in dying for me.

I come, Lord, to testify my steadfastness in the Communion of Thy Church, and my Charity to all the World.

I come to Thy Table, O Lord, out of the sense I have of the want of that spiritual Food, to which Thou there inviteest me.

Alas, alas ! I am soon apt to grow weary

of well-doing ;—a few Prayers, every little Duty is apt to tire me, every slight Temptation is apt to overcome me, and I know there is no Food can strengthen my Soul but Thy Body, no cordial can revive my drooping Obedience, but Thy Blood ;—and it is Thy most Blessed Body and Blood I hunger and thirst after :—O gracious Lord, grant that I, and all that communicate with me, may feel its saving efficacy. O Feed, O Refresh, O Nourish our Souls with it to Life Everlasting, and that for Thy Own infinite Mercy's sake, which moved Thee to offer up Thy Body and Blood for us ! *Amen, Amen.*

Prayer for Preparation.

1 Cor. ix.



BLESSED Lord Jesus ! I even tremble when I consider that he that eateth and drinketh unworthily is guilty of Thy Body and Blood, and eateth and drinketh damnation to his own Soul, and this severe Sentence on unworthy Communicants, makes me afraid to come to Thy Altar.

But when I consider that Thy sentence

is as severe against those, who being invited refuse to come,—for Thou hast said, they shall not taste of Thy Supper, and unless we eat Thy Flesh, and drink Thy Blood, we have no Life in us,—I am then afraid to keep away.

John vi. 23.

But blessed be Thy Mercy, O Lord, for in this strait my Soul is in, Thou art my Guide, Thou by giving me this opportunity of receiving, inviteest me to Thy Table, Thou callest me to seek Thy Face, and my Heart replies, Thy Face, Lord, will I seek !

If Thou, Lord, shouldest be extreme to mark what is done amiss, Alas ! alas ! I am then unfit, not only to Communicate, but to say even my daily Prayers.

I know, Lord, that if I should stay till I am worthy to come, I should then never come ; and therefore, though I am unworthy of so unspeakable a Mercy, yet I come to beg Thy Grace to make me worthy, or *at least such as Thou wilt accept !*

O Blessed Jesus, do Thou so open my eye of Faith to discern Thy Body and Blood in the HOLY SACRAMENT,—do

Thou so dispose my Soul at this time to Communicate,—that I may feel all the happy effects of Thy Own Divine Institution,—that my Soul may receive such lasting impressions of Thy Goodness, and be so ravished with the Love of Thee, and with the incomparable Delights of Thy Service, and with such an early Foretaste of Heaven,—that all the pleasures of Sin, which in my growing years may tempt me, may appear to me tasteless and unwelcome.

O Heavenly Father, clothe me with the Wedding-garment, even the Graces of my Blessed Saviour, for then am I sure to be a welcome Guest to Thy Table, when I shall come thither in the Likeness of Thy only well-beloved Son, in whom Thou art always well pleased.

O Heavenly Father, fill me with a lively Faith, profound Humility, filial Obedience, inflamed Affections, and universal Charity; O raise in my Soul, all those Heavenly transports of Zeal and Devotion, of Love and Desire, of Joy and Delight, of Praise and Thanksgiving, which become


the remembrance of a Crucified Saviour,—
which become one Redeemed by the Blood
of God,—and that for His sake only that
Redeemed me. *Amen, Amen.*




When the Communion Service begins,
it may help your Devotions to use this
"Approach," instead of the Book of
Common Prayer.




THE ORDER
FOR
THE ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION.

HE Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest, standing at the North Side of the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling.

Communion.

UR Father which art in Heaven:
Hallowed be Thy

Devotions.

LORY be to Thee, O beloved Jesu, who in teaching us to call God our

Communion.

Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation ; but deliver us from Evil.

Amen.

The Collect.

ALMIGHTY God, unto whom all Hearts be open, all Desires known, and from whom no Secrets are hid, cleanse the Thoughts of our Hearts by the Inspiration of Thy Holy

Devotions.

FATHER, hast taught us to pray with the affections of a Child, with reverential Love, and Reliance on the paternal Care and Benignity, and Love of our Heavenly Father.

Devotions.

O my Lord, let me live ever watching or praying, or profitably employed, or busied in Thy Love, that I may leave no room, if possible, for any unclean Spirit to enter into my Soul, and tempt me.

Communion.

Spirit, that we may perfectly love Thee and worthily magnify Thy Holy Name, through Jesus Christ our Lord. *Amen.*


Rubric.

Then shall the Priest, turning to the People, rehearse distinctly all the Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God Mercy for their Transgression thereof for the Time past, and Grace to keep the same for the Time to come, as followeth :

Devotions.

Glory be to Thee, O great Jehovah, who to constrain us to love and obey Thee, art pleased to honour every faithful Soul with a near and intimate propriety in Thyself, and graciously to declare, "*I am the Lord Thy God.*" O my God, though I cannot love and obey Thee as much as I desire, I will do it as much as I am able ; —I will to the utmost of my power keep all Thy Commandments with my whole heart, and to the end ; O accept of my imperfect duty, and supply all the defects of it by the merits, and love, and obedience of Jesus, Thy Beloved.


*Bishop Ken's Approach**Communion.**Minister.*

OD spake
these Words
and said, I
am the Lord thy
God: Thou shalt
have none other
Gods but me.

People.

*Lord, have Mercy
upon us, and incline
our Hearts to keep
this Law.*

Devotions.

MY God, O
my Love, in-
stille into my
Soul so entire
reverential a love of Thee,
that I may love nothing
but for Thy sake, or in
subordination to Thy
love.

I renounce, and detest,
and bewail, as odious and
offensive to Thee, as di-
rectly opposite to Thy
love and to Thy glory,—

All self-love, and inor-
dinate love of things be-
low;—

All Atheism, Heresy,
Apostacy, and Infidelity;
all presumption and de-
spair, distrust and carnal
security;—

*All voluntary humility
and worshipping of An-
gels;—* Reliance on the
creature, or recourse to
evil spirits.

Communion.

Minister.

Thou shalt not make to thyself any graven Image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto Thousands in them that love me, and keep my Commandments.

Devotions.

O my God, O my Love, imprint on my soul an awful love of Thy Majesty, that I may *worship Thee in spirit and in truth*, and in a manner worthy of Thee;—that with lowest humiliation of soul and body, whenever I appear in the presence of Infinite Love, *I may fall down and adore Thee*. O my God, O my Love, I know the true love of Thee is incommunicable to any but Thee; and therefore I renounce, and detest, and bewail, as odious and offensive to Thee, as directly opposite to Thy Love, and to Thy Glory,—

All making of Idols, or false Gods, or of graven Images, with intent of worshipping, and bowing down before them;—

All Idolatry, and Religious Invocation of Creatures.

Communion.

People.

*Lord, have Mercy
upon us, and incline
our Hearts to keep
this Law.*

Minister.

Thou shalt not
take the Name of
the Lord thy God
in vain: For the
Lord will not hold
him guiltless, that
taketh His Name in
vain.

People.

*Lord, have Mercy
upon us, and incline
our Hearts to keep
this Law.*

Devotions.

May I ever frequent
the publick prayers, and
approach Thine Altar
with fervent and heavenly
affections, — with holy
impatience for the blef-
sings of Thy love.

O my God, O my Love,
may I ever have awful
thoughts of Thee; may
I never mention Thy
venerable Name, unless
on solemn, and just, and
devout occasions; may I
never mention it on those
occasions without acts of
love and adoration.

O my God, O my Love,
to love and to glorify Thy
Name is the great end of
our Creation, which is still
more enforced by our Re-
demption. O let it be the
greatest business of my life
to love, and to glorify It.

O happy life, O blessed
death, which is spent, and
expires in glorifying, in
loving Thee!

Communion.

Minister.

Remember that thou keep holy the Sabbath-Day. Six Days shalt thou labour, and do all that thou hast to do; but the seventh Day is the Sabbath of the Lord thy God; in it thou shalt do no Manner of Work, thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is; and rested the seventh Day: Where-

Devotions.

O my God, O my Love, let me ever esteem it my privilege, and my happiness, to have a day of rest set apart for Thy service, and the concerns of my own Soul;—to have a day free from distractions, disengaged from the World,—wherein I have nothing to do, but to praise, and to love Thee.

Glory be to Thee, O Blessed Spirit, Who on the first day of the week didst descend in miraculous gifts and graces on the Apostles;—O descend upon me, that I may be always *in the Spirit on the Lord's Day.*

O my God, O my Love, give me grace on Thy day to worship Thee in my Closet, and in the Congregation, to

Communion.

fore the Lord blessed
the seventh Day, and
hallowed it.

People.

*Lord, have Mercy
upon us, and incline
our Hearts to keep
this Law.*

Honour thy Fa-
ther and thy Mo-
ther, that thy Days
may be long in the
Land which the
Lord thy God giv-
eth thee.

Devotions.

spend it in doing good,
in works of necessity,
devotion, and charity,—
in prayer and praise, and
meditation ; O let it ever
be to me a day sacred to
Divine Love,—a day of
heavenly rest and refresh-
ment.

O my God, O my
Love, for the like pur-
poses of Piety, and of
Thy Glory, give me grace
to sanctify the Feasts and
Fasts of Thy Church, as
in the number of those
happy days, set apart for
the remembrance of Thy
Love.

Let Thy reverential
Love, O my God, teach
and incline me to show
respectful love to all my
superiors, in my inward
esteem,—in my outward
speech and behaviour.

O my God, give me
grace, for the sake of Thy

Communion.

People.

*Lord, have Mercy
upon us, and incline
our Hearts to keep
this Law.*

Minister.

Thou shalt do no
Murder.

People.

*Lord, have Mercy
upon us, and incline
our Hearts to keep
this Law.*

Devotions.

Love, to honour my Father and Mother, — to render them all love and reverence, and thankfulness, and all that regard which is due from a child ;—that I may pay obedience to their commands, submission to their corrections, attention to their instructions, and succour to their necessities,—and may daily pray for their welfare.

O my God, O my Love, let Thy unwearied and tender Love to me make my love unwearied and tender to my neighbour, and zealous to procure, promote, and preserve his health, and safety, and happiness, and life, that he may be the better able to serve and to love Thee. Make me like Thy own self, all meekness and benignity, —all goodness and sweet-

*Communion.**Minister.*

Thou shalt not
commit Adultery.

People.

*Lord, have Mercy
upon us, and incline
our Hearts to keep
this Law.*

Devotions.

ness,—all gentleness and
long-suffering.

O my God, My Love,
let Thy purest Love, who
art purity itself, create in
me a perfect abhorrence
of all impurity, that I
may purify myself as
Thou art pure.

O my God, let my
love be chaste to Thee,
chaste to myself, chaste
to my neighbour.

May Thy Love set a
strict guard on my senses;
—turn away mine eyes,
stop mine ears, bridle my
tongue, and restrain my
hand from all uncleanness.

Lord, give me Grace
to fly all incitements, or
opportunities, or instruments
of defiling, either
my neighbour or myself,
—to beat down my body,
and to bring it into sub-
jection.

Communion.

Minister.

Thou shalt not
steal.

People.

*Lord, have Mercy
upon us, and incline
our Hearts to keep
this Law.*

Minister.

Thou shalt not
bear false Witness
against thy Neigh-
bour.

People.

*Lord, have Mercy
upon us, and incline*

Devotions.

O my God, O my
Love, let the love of Thy
eternal and amiable Jus-
tice teach me a steady
justice in giving all men
their due, since I cannot
love my neighbour, if I
am unjust to him.

O my God, O my
Love, deliver me, and all
faithful people, from all
kinds of stealing, extor-
tion, fraud in trade and
contracts,—all making
haste to be rich, or tak-
ing advantage of the ig-
norance or necessity of
the persons we deal with.

O my God, O my Love,
deliver me and all faithful
people from all manner
of bearing false witness
against my neighbour ;—
all things prejudicial or
destructive to my neigh-
bour's good name ;—all
censoriousness and slan-
der, detraction and calum-

Communion.

*our Hearts to keep
this Law.*

Minister.

Thou shalt not
covet thy Neigh-
bour's House; thou
shalt not covet thy
Neighbour's Wife;
nor his Servant, nor
his Maid, nor his
Ox, nor his Afs, nor
any thing that is his.

Devotions.

ny, forced consequences,
or invidious reflections;
—all scoffing, or expof-
ing the infirmities of
others; —all whispering
and tale-bearing, or raif-
ing of evil reports, fuf-
picious or jealousies, and
all evil speaking; — all
equivocations and difsem-
bling, flattery and lying.

O my God, give me
grace to be tender of my
neighbour's good name,
fince I cannot love him,
if I take that from him,
which I know to be moft
dear to him.

Lord, make me con-
tented, and thankful, and
well-pleafed with that
portion Thy providential
love has allotted me, and
to acquiefce in Thy
choice as beft for me.

O my God, O my
Love, let Thy all-power-
ful Love abound in my
heart, and in the hearts

Communion.

People.

*Lord, have Mercy
upon us, and write
all these Thy Laws
in our Hearts, we
beseech Thee.*


Devotions.

of all that profess Thy
Name, that in all these,
and in all other possible
instances of duty, our
lives may be continually
employed to love Thee,
and for Thy sake to love
our neighbour, and to
excite our neighbour to
love Thee. *Amen.*

Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,

Let us Pray.

Communion.

LMIGHTY God, whose Kingdom is everlasting, and Power infinite, have Mercy upon the whole Church; and so rule the Heart of Thy chosen Servant VICTORIA, our Queen and Governor, that she (knowing whose Minister she is) may above all Things seek Thy Honour and Glory; and that we and all her Subjects (duly considering whose Authority


Devotions.

Multiply, O Lord God, the blessings of Thy Love on our most gracious Queen Victoria. Give her grace to exceed others, as much in Goodness as in Greatness, and make her a signal instrument of Thy Glory, and example of Thy Love.—Defend her from all her Enemies; let her be ever beloved by Thee, and let her ever love Thee and ever promote Thy Love.

Communion.

she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and Ordinance, through Jesus Christ our Lord; who with Thee and the Holy Ghost, liveth and reigneth ever one God, World without End. *Amen.*

Or,

LMIGHTY and everlasting God, we are taught by Thy holy Word, that the Hearts of Kings are in Thy Rule and Governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly Wisdom; we humbly beseech Thee so to dispose and govern the Heart of VICTORIA Thy Servant, our Queen and Governor, that in all her

Thoughts, Words, and Works, she may ever seek Thy Honour and Glory, and study to preserve Thy People committed to her Charge, in Wealth, Peace, and Godliness. Grant this, O merciful Father, for Thy dear Son's Sake, Jesus Christ our Lord. *Amen.*

Communion.

Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle. Then shall be read the Gospel, the People all standing up. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before ;

Devotions.

To make your reading the more profitable, begin with one or more of these

Ejaculations.

Lord, make Thy Word my delight and my counsellor; open mine eyes that I may see the wonderful things of Thy Law.

O Heavenly Father ! I humbly beg Thy Holy Spirit so to help me at this time to read, learn, and understand, and remember, and practise Thy Word, that it may make me wise to Salvation.



BELIEVE in One God, the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible :

And in One Lord, Jesus Christ, the only begotten Son of God, Begotten of his Father before all Worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one Substance with the Father, By Whom all Things were made : Who for us Men, and for our Salvation, came down from Heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made Man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the Third Day he rose again according to the Scriptures, And ascended into Heaven, And sitteth on the Right-hand of the Father. And he shall come again with Glory to judge both the Quick and the Dead : Whose Kingdom shall have no End.

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with

the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the Remission of Sins, And I look for the Resurrection of the Dead, And the Life of the World to come. *Amen.*

Meditation.

My Lord and my God, with a full, free and firm assent, I believe all the Articles of my Creed, because Thou hast revealed them; I know Thou art infallible Truth, and canst not, — Thou art infinite Love, and wilt not, — deceive me: Glory be to Thee.

With all my heart, O my God, do I love and praise Thee, Who art so infinitely amiable in Thyself, and so full of love to us, that all I can know, or believe of Thee, excites me to love Thee.

Lord, daily increase my Faith; — make it active and fruitful, that I may believe and love Thee as entirely, as becomes one entirely devoted to Thee.

Then the Curate shall declare unto the People what Holidays or Fasting Days are in the Week following to be observed, &c.

Then shall follow the Sermon, &c.

When the Sermon is ended, and whilst the People are going out of Church, endeavour to keep your own thoughts intently fixed on the Great Mystery of the Sacrament, which it is your privilege to approach. To this end you may at once be profitably employed in reading some of the *Devotions* which follow. ED.

If you are rich, or have wherewithal to relieve others, then be sure, too, to be rich in good works, and according to your ability give Alms.

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his Discretion.

Communion.

Matt. v. 16.

LET your
light so
shine be-
fore men, that they
may see your good
works, and glorify
your Father which
is in Heaven.

*Matt. vi. 19,
20.*

Lay not up for
yourselves treasures
upon the earth,
where the rust and
moth doth corrupt,
and where thieves
break through and
steal: but lay up
for yourselves trea-
sures in Heaven,
where neither rust

Matt. vi. 21.

Devotions.

O Lord God, may
Thy infinite Goodness
and Greatness be for ever
by all men and all angels
confessed and admired,
and adored, and magni-
fied, both in private and
public, in our hearts, our
mouths, and our lives.

O my God, my Love,
what can a soul ena-
moured of Thee ever de-
fire but Thee? O let the
world never more have
place in my heart;—
all my affections I with-
draw from that to fix
them on Thee.

Communion.

nor moth doth corrupt, and where thieves do not break through and steal.

• Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the Prophets.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven.

Devotions.

O great Lord of hearts, lodge my neighbour in my heart next to myself; let all my desires be for his good, and let it be the subject of my joy, and praise and love, to see Thy Love liberal to him, and to see him abounding in Thy blessings.

O my God, Thy will and Thy commands *are most Holy, Just and Good*, and condescending to our weakness, and by no means grievous;—O give me Grace conscientiously to observe them.

*Matt. vii.
12.*

*Matt. vii.
21.*

*Communion.**Devotions.**Luke xix. 8.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold.

Luke xix. 9.

All glory be to Thee, O Lord God, for that portion of the good things of this life Thou hast been pleased to vouchsafe me; Thou, Lord, hast made me Thy steward of them, and at the Great Day, *I must give an account to Thee of my Stewardship*: O make me a *faithful steward* of them, that *I may give an account to Thee with joy and not with grief.*

O my God, if I have wronged or injured my neighbour, O give me Grace to beg his pardon, and, as I have opportunity, to make him satisfaction and restitution.

Communion.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

If we have sown unto you spiritual things, is it a great matter, if we shall reap your worldly things?

Devotions.

Blessed be Thou, O Lord, for all things come of Thee, and of Thy own I now give Thee.

Lord, bleis and defend all Orders of men amongst us, ecclesiastical or civil; Lord, give them all grace, in their social stations, to be instrumental to Thy Glory, and the public good.

O let this Alms be an odour of a sweet smell, acceptable and well-pleasing unto Thee.

1 Cor. ix. 7.

1 Cor. ix. 11.

Communion.

1 Cor. ix. 13,
14.

Do ye not know, that they who minister about holy things, live of the sacrifice? and they who wait at the Altar, are partakers with the Altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel.

2 Cor. ix. 6,
7.

He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every Man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.

Devotions.

O my God, for Thy Love's sake, let me ever honour and love the Ministers of Thy love, the Ambassadors Thou dost send in Thy stead, to beseech us sinners to be reconciled to Thee; to offer Thy enemies conditions of love, of Love Eternal. O may I ever hear them attentively, practise their heavenly doctrine, imitate their holy examples, pay them their dues, and revere their censures.

O my God, fill me full of good wishes and compassion, of liberality in Alms-giving according to my abilities, and of readiness to succour, and relieve, and comfort, and rescue, and pray for all, whom Thy Love, or their own necessities, or miseries, or dangers, recommend to my charity.

Communion.

Let him that is taught in the Word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he reap.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith.

Devotions.

Glory be to Thee, O Lord, who hast ordained Pastors, and hast given them the Power of the Keys;—to be our Ecclesiastical Parents;—to watch over our souls;—to instruct us in saving knowledge;—to guide us by their Examples;—to pray for and to bless us;—to administer spiritual discipline in Thy Church, and to manage all the conveyances of Thy Divine Love.

O my God, O my Love, let Thy all-powerful Love abound in my heart, and in the hearts of all that profess Thy Name, that in all possible instances of our duty, our lives may be continually employed to love Thee, and for Thy sake to love our neighbour, and to excite our neighbour to love Thee. Give me

Gal. vi. 6, 7.

Gal. vi. 10.

*Communion.**Devotions.*

1 *Tim.* vi.
6, 7.

Godliness is great riches, if a man be content with that he hath; for we brought nothing into the world, neither may we carry any thing out.

1 *Tim.* vi. 17,
18, 19.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

Catholic Charity to all that are baptized in Thy name, and Catholic Communion with all Christians in desire.

Lord, make me contented, and thankful, and well-pleased with that portion Thy providential Love has allotted me, and to acquiesce in Thy choice, which is best for me.

O unconceivable happiness of Heaven; where my Ambition shall rest on a Throne, where my covetousness shall be filled with the Beatific Vision, and where I shall be continually satisfied with Love!

Communion.

God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have shewed for His Name's sake, who have ministered unto the Saints, and yet do minister.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased.

Devotions.

I believe, O Thou God of Love, that all the Saints on Earth, by profession, ought to communicate one with another, in evangelical Worship, and the same Holy Sacraments,—in the same Divine and Apostolical Faith,—in all offices of corporal and spiritual Charity,—in reciprocal delight in each other's Salvation, and in tender sympathy, as members of one and the same Body.

Teach me, O my God, to use this world so as not to abuse it;—to receive and manage all my temporal blessings with thankfulness to Thee, sobriety to myself, and charity to all besides.

Heb. vi. 10.

Heb. xiii. 16.

Communion.

1 *John* iii.
17.

Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him?

Tob. iv. 7.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord ſhall not be turned away from thee.

Devotions.

Glory be to Thee, O Lord, who in teaching me to call God Our Father, haſt taught me not to confine my charity to myſelf, but to pray alſo with the affections of a Brother, and to enlarge it to all mankind, who are Children by creation, to all Chriſtians, who are Children by adoption, of the ſame heavenly Father. O give me ſuch brotherly kindneſs to them all, that I may beg the ſame bleſſings for them as for myſelf.

O Crucified Love, whenever I ſee Thee in any of Thy poor members hungry, or naked, or in diſtreſs, O let the remembrance of Thy Love in dying for me, engage me to contribute all I can to Thy relief;—O may I ever be liberal in my Alms to Thee, who wert ſo liberal of Thy ineſtimable Blood for me.

Communion.

Be merciful after thy power. If thou hast much, give plenteously: If thou hast little, do thy diligence gladly to give of that little; for so gathereſt thou thyſelf a good reward in the day of neceſſity.

He that hath pity upon the poor, lendeth unto the Lord: And look, what he layeth out, it ſhall be paid him again.

Bleſſed be the man that provideth for the ſick and needy: The Lord ſhall deliver him in the time of trouble.

Devotions.

O Lord, who diſdeſt not deſpiſe the widow's Mite, accept this little I now give to relieve Thy poor members.

O gracious Lord, Thou that haſt done ſo much for me, how can I ever ſufficiently praiſe and love Thee!

Make me compaſſionate to the afflicted, charitable to the poor, according to my ability, and give me Grace to keep always a Conſcience void of offence towards Thee, and towards men.

O make me *ever merciful, as Thou, O Father in Heaven art merciful*; indulge me a ſhare in that Mercy, with which Thou haſt promiſed *to bleſs the merciful*, and ſend me deliverance in the time of trouble. *Amen.*

Tob. iv. 8, 9.

*Prov. xix.
17.*

Pſalm xli. 1.

Communion.

Whilst the Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the poor, and other devotions of the people, in a decent basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

Exhortation.

Learn of our most compassionate Saviour to show mercy to the sick, and the lame, and to contribute all you can to their healing;—lay aside money for that very use, and pray to God to direct your Charity to those who most want it, and who are most worthy to be relieved:—by this means you will be able conscientiously to say with Job, “I was eyes to the blind, and feet was I to the lame.”


Communion.

And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

Devotions.

Holy, Holy, Holy, Lord God Almighty, I a miserable finner, humbly acknowledge that I am altogether unworthy to pray for myself; but since Thou hast commanded us to make Prayers and Intercessions for all men, in obedience to Thy command, and in confidence of Thy unlimited Goodness, I commend to Thy Mercy, and Divine Providence, the wants and necessities of all mankind.

Let us pray for the whole State of Chrif's Church militant here on Earth.

LMIGHTY and everliving God, who by Thy holy Apostle haft taught us to make prayers and fupplications, and to give thanks for all men ; We humbly befeech Thee moft mercifully [*to accept our alms and oblations, and*] to receive thefe our prayers, which we offer unto Thy Divine Majefty ; befeeching Thee to infpire continually the univerfal Church with the Spirit of truth, unity, and concord : And grant that all they that do confefs Thy holy Name, may agree in the truth of Thy holy Word, and live in unity and godly love. We befeech Thee alfo to fave and defend all Chriftian Kings, Princes, and Governours ; and efpecially Thy Servant *VICTORIA*, our Queen, that under her we may be godly and quietly governed : And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minifter juftice, to the punifhment of wickednefs

and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments: And to all Thy people give Thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive Thy holy Word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name, for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace, so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the Receiving of the Holy Sacrament, the Priest shall say this Exhortation :

Communion.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. *Paul* exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true peni-

Devotions.

I adore Thee, O bleffed Jesu, my Lord, and my God, when I consider the Benefits which through Thy mercy we receive by Thy Holy Sacrament.

Glory be to Thee, O Lord, who there makest Thy own Body and Blood to become our spiritual food to strengthen and refresh our Souls.

Communion.

tent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to

Devotions.

Glory be to Thee, O Lord, who by this Heavenly food dost mystically unite us to Thyself; for nothing becomes one with our bodies more, than the bodily food we eat, which turns to our very substance; and nothing makes us become one with Thee more, than when Thou vouchsafest to become the very food of our Souls.

O my God, my Judge, Give me Grace, before I presume to eat of that Bread and drink of that Cup, sadly to reflect on, and deplore all my provocations, lest I come to the Holy Eucharist impenitent and unprepared.

Communion.

plague us with divers diseases, and sundry kinds of Death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. — And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the

Devotions.

O Thou Father of Mercies, and God of all Consolation, be merciful to me a miserable sinner.

O help me so impartially to judge and condemn myself, so humbly to repent and beg Pardon, that I may not be condemned at Thy Tribunal.

I believe, I admire, I love, I praise, I adore Thee, O most blessed and glorious Trinity, God the Father, God the Son, God the Holy Ghost, for being the joint Author of our Salvation: all Glory be to Thee.

Communion.

redemption of the world by the death and passion of our Saviour Christ, both God and Man; Who did humble Himself, even to the death upon the Cross, for us miserable sinners, Who lay in darkness and the shadow of death, that He might make us the children of God, and exalt us to everlasting life. And to the End that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits, which by

Devotions.

My Lord, and my God, instil penitential Love into my soul, that I may grieve for my sins, which grieved Thee,—that I may love Thee for suffering for us sinners, who occasioned all Thy griefs;—O may I always love Thee, may I never grieve Thee more. Was ever any sorrow, O Crucified Lord, like that sorrow my sins created Thee!

O Jesu, if I love Thee truly I shall be sure to frequent Thy Altar, that I may remember all the wonderful love of my Crucified Redeemer.

Communion.

His precious blood-shedding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life.
Amen.


Devotions.

Glory be to Thee, O Lord, who by this immortal food dost nourish our Souls to live the life of Grace here, and dost raise us up to life everlasting hereafter. Lord, do Thou evermore give me this Bread! *Amen, Amen.*

O sacred and dreadful, and mysterious Trinity, though I cannot conceive Thee, yet let me daily experiment Thy goodness; Let Thy Grace, O Lord Jesus; let Thy Love, O God the Father; let Thy Communications, O Holy Spirit, be ever with me.

Then shall the Priest say to them that come to receive the Holy Communion :


Communion.

E that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways ; draw near with Faith, and take this holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Devotions.


It is Thy most blessed Body and Blood I hunger and thirst after, O gracious Lord ;—grant that I, and all that communicate with me may feel its saving efficacy. O feed, O refresh, O nourish our Souls with it to Life Everlasting, and that for Thy own infinite mercy's sake, which moved Thee to offer up^d Body and Blood for us ! *Amen, Amen.*

Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,

LMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold Sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For Thy Son our Lord Jesus Christ's Sake, forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name, Through Jesus Christ our Lord. Amen.

Then shall the Priest (or the Bishop being present) stand up, and turning himself to the people, pronounce this Absolution :

Communion.

LMIGHTY God,
our heavenly Father, Who
of His great mercy
hath promised forgiveness
of sins to all them that
with hearty repentance
and true faith turn
unto Him ; Have
mercy upon you ;
pardon and deliver
you from all your
sins ; confirm and
strengthen you in
all goodness ; and
bring you to everlasting
life, through
Jesus Christ our
Lord. *Amen.*

Devotions.

Glory be to Thee, O
most adorable Trinity,
for Thy infinite love in
our forgiveness.

Then shall the Priest say,

Hear what comfortable Words our Saviour Christ faith unto all that truly turn to Him.

Communion.

Matt. xi. 28.



COME unto me all that travail and are heavy laden, and I will refresh you.

Jobn iii. 16.

So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting Life.

Devotions.

Thou art my hope, my help, and my salvation;—Thou only canst teach and enable me to know and to love Thy own goodness.

I believe, O Lord Jesus, that Thou didst make, and dost sustain all things by Thy power, and that Thou art to be honoured by men and by angels as Thy Father is honoured: All love all Glory be to Thee.

Communion.

Hear also what St.

Paul faith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

Hear also what St.

John faith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins.

Devotions.

For whom, O unutterable Goodness, didst Thou suffer the extreme bitterness of sorrow, but for the vilest of all Thy creatures, sinful man, and for me, one of the worst of Sinners? and therefore I praise and love Thee.

I believe, O triumphant Love, that Thou now fittest in full and peaceful possession of bliss, and at the right hand of God,—that Thy human Nature is exalted to the most honourable place in Heaven, where Thou fittest on Thy Throne of Glory, adored by angels, and interceding for sinners; and therefore all Love, all Glory be to Thee.

1 Tim. i. 15.

1 John ii. 1.

Bishop Ken's Approach

*After which the Priest shall proceed
saying,*

Lift up your Hearts.

Answ. *We lift them up unto the Lord.*

Priest. Let us give thanks unto our
Lord God.

Answ. *It is meet and right so to do.*

*Then shall the Priest turn to the Lord's
Table, and say,*




It is very meet, right, and our
bounden duty, that we should at
all times, and in all places, give
thanks unto Thee, O Lord, Holy Father,
Almighty, Everlasting God.

*These words,
[Holy Fa-
ther] must be
omitted on
Trinity Sun-
day.*

Here shall follow the Proper Preface, according to the Time, if there be any specially appointed: or else immediately shall follow,

Communion.

 HERE-
fore with
Angels,
and Archangels, and
with all the com-
pany of heaven, we
laud and magnify
Thy glorious Name,
evermore praising
Thee, and saying,
Holy, holy, holy,
Lord God of hosts,
heaven and earth
are full of Thy glo-
ry: glory be to
Thee, O Lord most
High. *Amen.*

Devotions.

I believe, O gracious
Redeemer, that Thy
Saints here on Earth have
Communion with the
Holy Angels above; that
they are *ministering Spi-
rits sent forth to minister
for them who shall be
heirs of Salvation*, and
watch over us; and we
give thanks to Thee for
their protection, and emu-
late their incessant praises,
and ready obedience; for
which all Love all Glory
be to Thee.

Communion.

Proper Prefaces.

Upon Christmas-day, and seven days after.

BECAUSE Thou didst give Jesus Christ Thine only Son to be born as at this time for us ; Who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary His mother ; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Devotions.

I believe, O most adorable Humility, that Thou wast born into the World ; —that Thou having only God for Thy Father, and Mary, a pure Virgin, for Thy mother, whom all Generations do call Blest, both Thy Conception and Birth were perfectly immaculate ; — that, being without sin Thyself, Thou mightest be a fit Sacrifice to atone for us sinners, who being born of unclean Parents, were all by nature unclean ; — and therefore all Love, all Glory be to Thee, O immaculate *Lamb of God who takest away the sins of the World.*

Communion.

*Upon Easter-day,
and seven days
after.*

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord : for he is the very Paschal Lamb Which was offered for us, and hath taken away the sin of the world ; Who by His death, hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Devotions.

I believe, O Almighty Love, that according to Types and Prophecies which went before of Thee, and according to Thy own infallible predictions, Thou didst by Thy own power, rise from the dead the third day : all Love, all Glory be to Thee.

Communion.

*Upon Ascension-day,
and seven days
after.*

THROUGH Thy most
dearly be-
loved Son Jesus
Christ our Lord;
Who after His most
glorious Resurrec-
tion manifestly ap-
peared to all His
Apostles, and in
their sight ascended
up into heaven to
prepare a place for
us; that where He
is, thither we might
also ascend, and
reign with Him in
Glory. Therefore
with Angels, &c.

Devotions.

I believe, O victorious
Love, that Thou, after
Thy conquest over Death
and Hell, didst ascend in
triumph to Heaven, that
Thou mightest prepare
mansions for us, and from
thence as Conqueror be-
stow the gifts of Thy
conquest on us, and above
all the gift of Thy Ho-
ly Spirit;—that Thou
mightest enter into the
Holy of Holies, as our
great High Priest, to
present to Thy Father
the sweet smelling Sacri-
fice of His crucified Son,
the sole propitiation for
sinners;—and therefore
all Love, all Glory be to
Thee.

Communion.

*Upon Whitsunday,
and six days after.*

THROUGH
JefusChrift
our Lord ;
according to Whose
moft true promife,
the Holy Ghofth
came down as at
this time from hea-
ven with a fudden
great found, as it
had been a mighty
wind, in the likenefs
of fiery tongues,
lighting upon the
Apoftles, to teach
them, and to lead
them to all truth ;
giving them both
the gift of divers
languages, and alfo
boldnefs with fer-
vent zeal, constantly

Devotions.

I believe in Thee, O
Thou Spirit of God, the
Third Perfon in the moft
adorable Trinity ;—I be-
lieve, O bleffed Spirit,
that Thou art the Lord,
that Thou art God Eter-
nal, and Omnifcient, a
Perfon diftinct from both
the Father and the Son,
eternally proceeding from
both, and equally fent by
both, and joint Author
with both of our Salva-
tion ;—and therefore all
Love, all Glory be to
Thee.

Communion.

to preach the Gospel
unto all nations ;
whereby we have
been brought out of
darkness and error
into the clear light
and true knowledge
of Thee, and of Thy
Son Jesus Christ.
Therefore with An-
gels, &c.

*Upon the Feast of
Trinity only.*

WHOM art One
God, One
Lord ; not
One only Person,
but Three Persons in
One Substance. For
that which we be-
lieve of the glory of
the Father, the same
we believe of the
Son, and of the Ho-

Devotions.


Glory be to Thee, O
Love Incarnate, for send-
ing the Spirit in Thy
stead, and for promising
It to our prayers ;—all
Love, all Glory be to
Thee.

I believe, O my God,
that in the Unity of Thy
Godhead there is a Tri-
nity of Persons ;—I be-
lieve in Thee, O Father,
Son, and Holy Ghost, in
whose Name I was bap-
tized, to whose Service I
am religiously devoted :
all Glory be to Thee.

Communion.

ly Ghost, without
any difference or in-
equality. Therefore
with Angels, &c.

*After each of which Prefaces shall immedi-
ately be sung, or said,*

 HEREOFRE with Angels and
Archangels, and with all the
company of heaven, we laud and
magnify Thy glorious Name ; evermore
praising Thee, and saying, Holy, holy,
holy, Lord God of hosts, heaven and earth
are full of Thy glory : Glory be to Thee,
O Lord most High. *Amen.*

Communion.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following.

Devotions.

O blessed Saviour, I know that there is no food can strengthen my Soul, but Thy Body, no cordial can revive my drooping obedience, but Thy Blood;—and it is Thy most blessed Body and Blood I hunger and thirst after;—O gracious Lord, grant that I, and all that communicate with me, may feel It's saving efficacy. O feed, O refresh, O nourish our Souls with It to life everlasting, and that for Thy own infinite mercy' sake, which moved Thee to offer up Thy Body and Blood for us! Amen, Amen.

WE do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table.

But Thou art the same Lord, whose property is always to have mercy : Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

Devotions.

O gracious Lord, pardon all my failings, accept all my prayers, and praises, and supply all my wants. Lord, give me grace, in imitation of the blessed Spirits above, to set Thee always before me ; — O fix my serious contemplation on Thee. Thy Will and Thy Commands are most holy, just and good, and condescending to our weakness, and by no means grievous : O give me Grace conscientiously to observe them.

O Father Almighty, though Thou fillest all places, yet Thy Glory is most manifested in Heaven, and there Thy Majesty does most illustriously dwell, and to Thy Throne there we are to lift up our hearts, when we pray. O let my soul fly up to Thee, when I pray, in heavenly thoughts, and desires, and love.

Communion.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readinefs and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration as followeth.

Devotions.

O Thou Blessed Spirit, the Comforter, purify my Soul, and infuse Thy Love into it, and consecrate it to be Thy Temple, and fix Thy Throne immoveably there, and set all my affections on fire, that my heart may be a continual Sacrifice of Love offered up to Thee, and the flame may be ever aspiring towards Thee.



ALMIGHTY God, our heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Crofs for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious

death, until His coming again ; Hear us, O merciful Father, we most humbly beseech Thee ; and grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood : Who, in the same Night that He was betrayed, (a) took Bread ; and when He had given thanks, (b) He brake it, and gave it to His disciples, saying, Take, eat, (c) this is my Body which is given for you : Do this in Remembrance of me. Likewise after Supper He (d) took the

Devotions

At Consecration.

O Blessed Jesu, in the Bread broken, I call to mind Thy Body torn with Whips, and Thorns, and Nails ; and in the Wine poured out, I call to mind Thy precious Blood, shed for my Sins.

Glory be to Thee, O Lamb of God, that didst offer Thyself a Sacrifice to take away the sins of the whole World. Lord have mercy on me, and take away mine also.

Glory be to Thee, O Jesu, who didst institute

(a) Here the Priest is to take the Paten into his hands :

(b) And here to break the Bread :

(c) And here to lay his hand upon all the Bread :

(d) Here he is to take the Cup into his hand :

Communion.

Cup ; and, when He had given thanks, He gave it to them, saying, Drink ye all of this ; for this(e) is my Blood of the New Testament, which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(e) *And here to lay his hand upon every vessel, (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

*Devotions**At Consecration.*

the Holy Eucharist in both Kinds, and hath commanded Both to be received, both the Bread and Wine, both Thy Body broken, and Thy Blood shed.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the People also in order, into their Hands, all meekly kneeling.

Devotions.

Whilst others are Communicating.



My God, whom have I in Heaven but Thee? and there is none on earth I desire, in comparison of Thee.

Psalms lxxiii.

As the Hart panteth after the Water-brooks, so panteth my Soul after Thee, O God.

Psalms xlii.

My Soul is a-thirst for Thee, O God, my God.

Blessed Saviour, I am Thine, I am wholly Thine, for Thou hast bought me with a price, with the inestimable price of Thy own blood!


1 Cor. vi.

Lord, suffer not the price of Thy own Blood to perish, and I will always glorify Thee in my Body, and in my Spirit, which are Thine.

If there be many Communicants, and thou hast much vacant time, and dost want devout matter to employ thy thoughts till all have communicated, thou mayest then repeat the Thanksgiving for Christ's sufferings, *p.p. 63 to the end of page 68*, or the Prayer, *p.p. 72 to 75*, either in whole or in part, as thou seest it needful.

Communion.

*And the Minister
that delivereth the
Cup to any one, shall
say,*

 HE Blood
of our
Lord Jesus
Christ, which was
shed for thee, pre-
serve thy body and
soul unto everlasting
life. Drink this in
remembrance that
Christ's Blood was
shed for thee, and
be thankful.

Devotions.

After receiving the Cup.

Glory be to Thee, O
Lord Jesus, who permit-
test me to drink of the
Fountain of Life freely!

My Beloved is mine,
and I am His.

Blessed Saviour, Thou
hast loved us, and washed
us from our sins in Thy
own Blood, and there-
fore to Thee be Glory
and Dominion, for ever
and ever. *Amen, Amen.*

Devotions and Thanksgiving after Receiving.

GLORY be to Thee, O Jesus, my Lord and my God, for thus feeding my Soul with Thy most Blessed Body and Blood. O let Thy Heavenly Food transfuse new life, and new vigour into my Soul, and into the Souls of all that communicate with me, that our Faith may daily increafe,—that we may all grow more humble, and contrite for our Sins,—that we may all love Thee, and serve Thee, and delight in Thee, and praise Thee more fervently, more incessantly than ever we have done heretofore. *Amen, Amen.*

O how plentiful is Thy goodness, my Lord, and my God, which Thou hast laid up for those that fear Thee, which Thou hast laid up for those that put their trust in Thy mercy!

Psalms xxxi.
19.

Was it not love infinite enough, dearest Lord, to give Thyself for me on the Cross? Was not that Sacrifice of Thyself sufficient to expiate the sins of the whole World? What, Lord, couldst Thou then do more for me?

All the mighty Host of Heaven stood amazed to see the Blood of God shed, to see their King of Glory, to Whom from the first moment of their Being they had sung their Hallelujahs, nailed to a Cross; and all this to save sinners!

Sure, Lord, none of all those blessed Spirits, with all the glorious Illuminations they had, could ever

have imagined, how Thou couldst give Thyself more to us than Thou hast done.

And yet for all this, Thou hast wrought new miracles of love for us, and as if it had not been love enough to have given Thyself for us on the Cross, Thou hast found out a way to give Thyself to us in the Holy Sacrament, to unite Thyself to us with the most intimate Union that 'tis possible to conceive, to become the very food, the life, the strength, the support of my soul, to become One with me, to become the very soul of my soul!

O Lord God, this is so unconceivable a Blessing, this is so Divine an Union, that the very Angels, who so much desire to look into the great Mystery of our Redemption, who learn Thy manifold Wisdom from Thy Church, and frequent the places of Thy publick Worship, do crowd about our Altars, and with awful admiration contemplate the Holy Sacrament!

What thanks, then, gracious Lord, can I return to Thee for those wonders of love Thou hast showed to me wretched sinner, which the very Angels, who never sinned, so much admire!

O dearest Lord, raise Thou my devotion to the highest pitch it can possibly reach, to praise Thee; enlarge my Soul to its utmost extent to love Thee!

How can I ever more offend such riches of Mercy, as are in Thee, O Crucified Saviour! and yet, whilst I carry this body of sin about me, I fear I shall; but, Lord, I do from my heart renounce and abhor all things that displease Thee, I resolve to the utmost

1 Peter i.
12.
Eph. iii. 10.

of my power to resist all temptations, and to become as totally Thine, as my frail nature will permit me.

O Gracious Lord, Who hast so infinitely loved us, and given us everlasting Consolation, and good Hope through Grace, comfort my heart, and for ever establish it in every good Word and Work !

Blessing, and Honour, and Glory, and Power, be unto Him that sitteth on the Throne, and unto the Lamb for ever !

Rejoice in the Lord Jesus, O my Soul, for of Him cometh my Salvation.


I will love Thee, O Lord my King, and I will praise Thy Name for ever and ever !

Glory be to Thee, O Lord God, for giving me this blessed opportunity of coming to Thy Altar ! O grant I may never more pollute my Soul, which Thou hast now made Thy Temple to reside in, Who art the God of Purity !


Praise the Lord, O my Soul ; while I live, will I praise the Lord ; as long as I have any Being, I will sing praises unto Thee, O blessed Saviour, my King and my God.

O gracious Lord, pardon all my failings, accept all my prayers and praises, and supply all my wants.
Amen, Amen.

Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

UR Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the Kingdom, The power, and the glory, For ever and ever. *Amen.*

After shall be said as followeth:

LORD and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of

His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*


Or this.



ALMIGHTY and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost

assure us thereby of Thy favour and goodness towards us ; and that we are very Members incorporate in the mystical Body of Thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in ; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall be said or sung.

LORY be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that fittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy ; Thou only art the Lord ; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Communion.

Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

Communion.


THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Devotions.

To God the Father, Who first loved us, and made us accepted in the Beloved; — to God the Son, Who loved us, and wash'd us from our Sins in His own Blood; — to God the Holy Ghost, Who sheds the Love of God abroad in our hearts, be all Love, and all Glory, for time, and for eternity. *Amen.*

*Collects to be said after the Offertory,
when there is no Communion.*

COLLECTS.

SSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation ; that among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help ; through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our hearts and bodies in the ways of Thy laws, and in the works of Thy Commandments ; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. *Amen.*

Grant, we beseech Thee, Almighty God, that the words, which we have heard this day with our outward ears, may

through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name ; through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life ; through Jesus Christ our Lord. *Amen.*

Almighty God, the Fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking ; We beseech Thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. *Amen.*

Almighty God, Who hast promised to hear the petitions of them that ask in Thy Son's Name ; We beseech Thee mercifully to incline Thine ears to us that have made

now our prayers and supplications unto Thee ; and grant, that those things, which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory ; through Jesus Christ our Lord. *Amen.*

Upon the Sundays, and other holy days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer (For the whole State of Christ's Church militant here in earth) together with one or more of these Collects last before rehearsed, concluding with the Blessing.

If any of the Bread and Wine remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as be shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.





AFTER the congregation is dismissed, I advise you at the first opportunity to go into the privacy of your own chamber, and there to give God thanks for that great blessing, of which He has now made you a partaker.

A Form of general Thanksgiving.



WORTHY art Thou, O Lord of Heaven and Earth, to receive Glory, and Honour, and Power, for Thou hast created all things, and for Thy pleasure they are, and were created!

Thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth and all things that are therein;—Thou preservest them all, and the Host of Heaven praiseth Thee!

Glory be to Thee, O Heavenly Father, for giving Thy Only Son to die for my

Rev. iv. 8.

*Nehem. ix.
6.*

fin, and for all the Spiritual blessings He has purchased for me,—for my Baptism, and all the opportunities Thou givest me of serving Thee, or of receiving the Holy Eucharist; for whatever sin I have escaped, for whatever good I have done, or thought, for all my helps of Grace, and hopes of Heaven, Glory be to Thee !

Praise the Lord, O my Soul, and all that is within me, praise His Holy Name.

Glory be to Thee, O Lord Jesus, for Thy inexpressible Love to Lost man : Glory be to Thee, O Lord, for condescending to take our frail nature on Thee : Glory be to Thee, for all Thy Heavenly Doctrine to instruct us, Thy great Miracles to convince us, and Thy unblameable Example to guide us !

Glory be to Thee, O blessed Jesus, for Thy Agony and Bloody Sweat, for all the torments and anguish of Thy bitter Passion !

Glory be to Thee, O blessed Jesus, for Thy Glorious Resurrection, and Ascension to Heaven, and Intercession for us at the right hand of Thy Father !

O Gracious Lord, Thou that hast done so much for me, how can I ever sufficiently praise and love Thee !

Praise the Lord Jesus, O my Soul, and all that is within me, praise His Holy Name !

Glory be to Thee, O blessed Spirit, Glory be to Thee, for all the miraculous gifts and graces Thou didst bestow on the Apostles, to fit them to convert the World, and for inspiring the Sacred Penmen of Holy Scripture !

Glory be to Thee for infilling holy thoughts into my Soul, for all the ghostly strength, and support, and comfort, and illumination we receive from Thee ; for all Thy preventing, and restraining, and sanctifying Grace, glory be to Thee !

Blessed Spirit ! let me never more by my sins grieve Thee Who art the Author of Life, and Joy to me !

Praise the Lord, O my Soul, and all that is within me, praise His Holy Name.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*



REMEMBER that when you have received the holy Sacrament your greatest work is then but beginning, which is, to observe all the promises you have made to God of future Obedience, and therefore 'tis good for you to read over now and then, and to renew, your resolutions, and to examine yourself how you have kept them, that you may preserve in your soul a serious sense of your duty, and a conscientious care to perform it.

FINIS.

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